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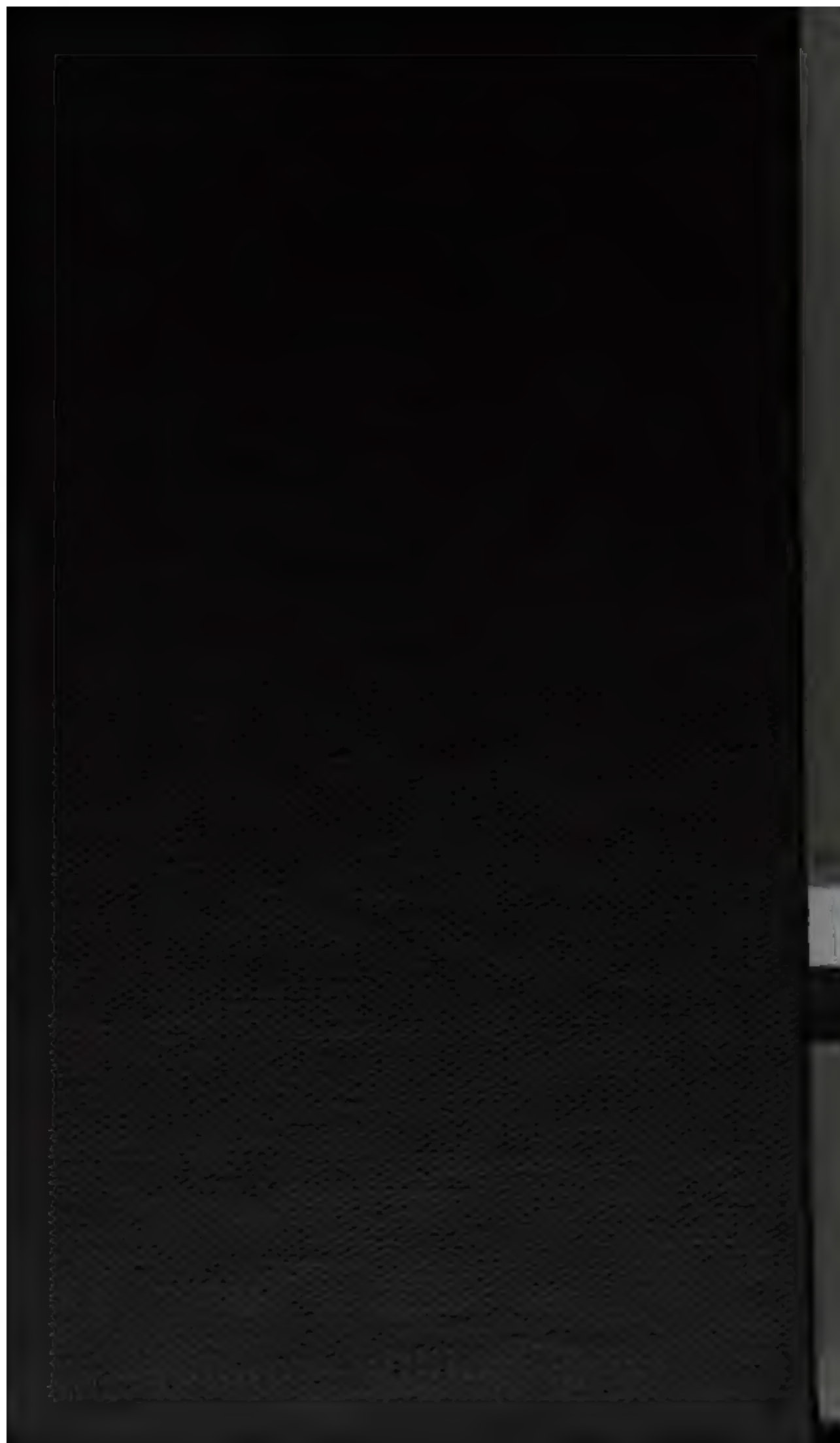
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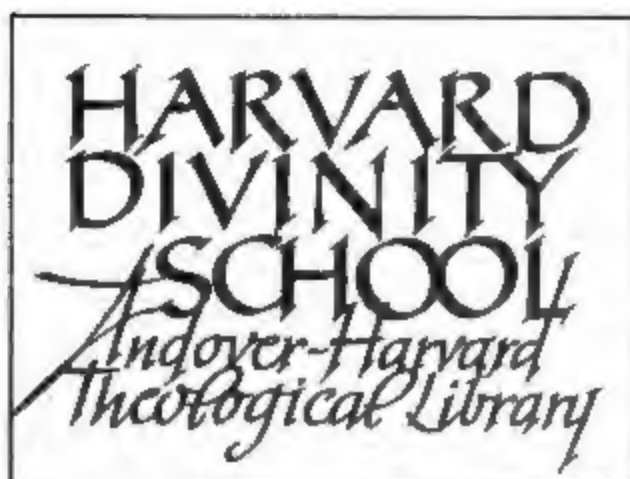
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BIBLICAL REVIEW:

INTENDED AS A NEW AND IMPROVED

COMMENTARY ON THE BIBLE.

**WHEREIN THE AUTHOR ATTEMPTS TO GIVE MORE RATIONAL
INTERPRETATIONS OF SUBJECTS AND PASSAGES,
THAN ARE COMMON IN OTHER WORKS HAV-
ING THE SAME GENERAL PURPOSE,**

**ON A PLAN THAT RENDERS THE BOOK AS WELL FITTED FOR
READING AS FOR REFERENCE.**

Manley
BY REV. W. E. MANLEY.

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PREFACE.

THIS is the third volume of the **Biblical Review or New and Improved Commentary on the Bible**. All that is peculiar to the work, has been sufficiently explained in the preface to the first and second volumes. The present volume completes the commentary on the **Pentateuch**. It embraces all the laws and institutions of **Moses**, and treats of them exclusively, the rest of the **Pentateuch** having been examined in the two previous volumes.

Regarding the **Decalogue** as the basis of the whole **Mosaic Code**,—as a summary and comprehensive statement of all the principles involved therein,—we have arranged the subjects contained in this volume, in the order of the ten commandments. We have placed under each commandment, all analagous and kindred subjects, and discussed them in that order. It will be seen that all parts of the system do easily and naturally admit of this arrangement; which seems to indicate, that it was originally designed to be regarded in this form. And, viewed in this way, we see a beauty, harmony and consistency in the system, that we should not otherwise be likely to discover.

The more we examine the **Mosaic Code**, having in view its adaptation to the people to whom it was given, and the age when it first appeared, (which is the only proper way to regard it,) the more we admire the wisdom of its enactments. The system was not only above any form of government then known in the world, but many of its arrangements, would be an improvement on the systems of the most civilized governments of the present day. And when we consider this fact, we can not doubt that the **Hebrew lawgiver** was influenced by more than human wisdom. If the perusal of this volume of our work, shall give the reader as favorable impressions of the **Mosaic Code**, as we have got by preparing it, a great object will be accomplished.

We are *naturally and constitutionally averse to apologies*. We

shall therefore make as few as possible. We have been in poor health the last two years or more, and the book has been prepared and published under great disadvantages. But we have done the best we could, and have succeeded better than we feared. We would not offer the book to the public, if we did not believe it worthy of their patronage. Indeed, with all its deficiencies, we know of no book, so well arranged, and in other respects, so well fitted to give the reader a full and complete view of the laws and institutions of Moses, as the book we now offer him.

All the passages, relating to each subject, are brought together, from all parts of the Pentateuch, so that they may be seen at a single glance; and the text and comments are near together, and can easily be compared. This is a great improvement on the usual method pursued in other commentaries. It is applying to Biblical investigation the "labor-saving" principle, that is found so valuable in other departments. But we will not spend time in describing what can easily be ascertained without.

We believe the book is fitted to do good,—to promote Biblical research—to remove skepticism and unbelief,—and aid the cause of religion and virtue. With this conviction, we send it forth on its mission, invoking the blessing of Heaven upon it.

CHICAGO, ILL., MAY 1, 1864.

W. E. M.

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CHAPTER I.

INTRODUCTION

CONTENTS.—Originality of the Mosaic Code, Considered; Modifications and Changes; Its Main Purpose.

1. There are some things that ought to be discussed, in advance of the main subject, to which this volume is devoted. This will tend to correct some of the erroneous impressions, on the laws and institutions of the ancient Hebrews. The following particulars should first engage our attention. These, rightly understood, we shall be better prepared to understand and appreciate what follows.

SECTION I.—ORIGINALITY OF THE MOSAIC CODE CONSIDERED.

2. It is generally believed, we suppose, that the laws and institutions of Moses, had no existence in the world, previous to their being communicated to the great lawgiver on Mount Sinai,—that the system was then entirely new,—that there had been nothing like it, or very analogous to it, in all history back of that period. I do not say that this is the opinion of those who have given any considerable attention to the subject, and possess a tolerable acquaintance with ancient history and primitive institutions. But it is no doubt the opinion of others, who are much the greater portion of mankind. And it is not to be doubted, that, the suggestion of a different state of facts, will be received with distrust by many as tending to lessen the confidence of men in the divine origin of the *Mosaic system*.

3. We have the most reliable and undoubted information however, that there was in Egypt, before the time of Moses, a system much more complicated than his, to which his system has many striking analogies. We have as yet very imperfect information concerning this Egyptian system, though many new and interesting facts are being constantly brought to light from the disinterred monuments of that country. No doubt, also, the Hindoos and Chinese had a similar system that dates back to near the time of the Hebrew lawgiver, if it is not even more ancient.

4. There can, therefore, be no doubt that many things that make up the Mosaic Code, were obtained from the Egyptian system, with which the Hebrews must have been quite familiar, during their residence in that country. The resemblance is too perfect, in many minute particulars, as well as in others more prominent, to admit of any other explanation. But this does not make the two systems the same, nor can we discover any reason why this resemblance should militate against the divine origin of the system given us in the Bible.

5. "Suppose it be true that some or many of the civil laws of Egypt," (and the same remarks will apply to the religious ceremonies,) "were embodied in the Hebrew Code, what inference derogatory, either to the genius or the inspiration of Moses, would such a fact warrant? Did any body ever suppose that it detracted from the merit of the Roman jurisprudence, that the Twelve Tables were formed by a commission which had been appointed by the Senate, to examine the laws of other nations? And how would such a fact militate against the inspiration of the lawgiver? The spirit of God might as well prompt him to take, from the legislation of a foreign state, that which was valuable, and with which he and his people were already acquainted, as to dictate laws *entirely new and till then unknown*. The former is

as natural and legitimate a province of inspiration as the latter.

6. Besides, let all that is alleged be granted, it still remains true, that, in their fundamental principles, the two constitutions were the antipodes of each other. Egypt was a despotism, Judea a republic. The people of the former were slaves, the people of the latter were free men. In Egypt the prince governed, or the priesthood through the prince, in Palestine the nation. The Egyptian government was founded on force, the Hebrew government on consent. The former was a government of will, the latter a government of law. In Egypt an iron system of caste crushed every opening faculty and every generous aspiration of man's nature; on the banner of Palestine flamed, in living characters, liberty, equality, fraternity."* Though alike in many of the forms, the changes introduced made the spirit of the two institutions exceedingly dissimilar.

7. It should be borne in mind, also, that a considerable number of customs existed among the Hebrews before the time of Moses, that he incorporated into his system; and many of these had, so far as we know, no other than a human origin. Among the patriarchs these customs may not have been observed, by virtue of any positive law, human or divine, but the general practice rendered them no less binding on the people.

8. The system of Moses, for example, is emphatically a *sacrificial* system. Sacrifices make up the burden of religious observances, and they are mixed up, to a considerable extent, with the civil laws. This part of the Code is based upon practices that can be traced back to the first family of our race. Cain and Abel brought sacrifices to God, and they brought the same kinds of sacrifices that were afterwards both sanctioned and required by Moses. And it is worthy

* *Wines' Commentaries on the Laws of the Ancient Hebrews.* p. 128.

of notice that Moses copies after the first sacrifices, in some of the minutest particulars. Abel offered an offering of the *flock*; — many of the offerings, under the law, are of the flock. Abel offered the *firstlings*; — the firstlings are required by Moses. Abel offered the *fat*; — all the fat of the offerings, under the law, was given to the Lord, none of it being eaten, even when other portions were allowed as food. Cain brought of the *fruits* of the earth as his offering, and Moses required sundry offerings of the same kind.

9. Noah offered sacrifices to the Lord immediately after the flood. For this purpose he used only clean animals; — no others are permitted by the lawgiver. Abraham was instructed in a vision to prepare a sacrifice, which is described; — a heifer, a she-goat, a ram, a turtle dove and a young pigeon. These are the kinds that are used in sacrifices under the law. Abraham divided all the other animals and laid them on the altar, but he did not divide the birds; — this, too, was imitated by Moses; he divided the other animals into parts and burnt them on the altar, but the birds he did not divide.

10. Jacob, on his return from Padan-aram, set up a pillar at Bethel, and poured oil thereon; — libations of a similar kind, were connected with the sacrifices, in the Mosaic Code.

11. It is obvious that such things existed also in Egypt, judging only from the scanty references in the Bible. The demand of Moses to Pharaoh, to permit the people of Israel to go three days' journey into the wilderness, to hold a feast to the Lord, and the subsequent reference to the animals that would need to go with them, and the intimation that the sacrifices the Hebrews would make, would be different, in some respects, from what was common among the Egyptians, shows very plainly that offering sacrifices, as a religious service, was practiced in Egypt.

12. *That the same thing was common among other*

nations, is proven by the sacrifices gotten up by Jethro, when he visited the camp of the Israelites at Mount Sinai. And the sacrifices required of Balak by Balaam, at a later period, and the same observances, often alluded to by Moses, as existing among the people of Canaan, are additional proofs.

13. It was not a new thing, therefore, that Moses required of the people, when he instructed them to bring sacrifices and offerings to the Lord. It was an old institution, as old as the race; and many of the particular circumstances connected with it, Moses saw fit to copy; and we think he showed great wisdom in so doing, as will appear more fully by and by.

14. Again, the distinction between clean and unclean animals, was known before the flood. What constituted a clean animal, or an unclean, we do not know; but the distinction is referred to, and the circumstances show that it must have been well understood.

15. Circumcision was practiced by Abraham, and in his day it is regarded as an existing institution, as the nature of the ceremony is assumed to be well understood. There are subsequent allusions to the same thing before the giving of the law.

16. The first born was considered entitled to special privileges, at the earliest period of human history. Cain was entitled to rule over his brother Abel. Esau sold his birthright to Jacob. Abraham gave presents to his other sons; but to Isaac, his first born by Sarah, he gave all his possessions. Joseph understood that his eldest son was to be preferred to the younger, when Jacob was about to bless them before his death. Under the law, too, the first born was entitled to twice as much of the father's property as either of the other sons; but, though formerly the father might, for special reasons, substitute another son in the place of the first born, under the law that was not permitted. Moses adopted an old custom, but he introduced some judicious *modifications*.

17. Moses forbade murder, adultery and theft; but it was not because these things had before been allowed. It is evident they had not been. When Cain slew Abel, he was made a fugitive and a vagabond for his crime. Noah was told that human life was sacred, and that all animals must be destroyed that were dangerous to man.

18. When Judah was told that one of the daughters of Israel had played the harlot, he promptly replied, Let her be burned. In the same spirit, the sons of Judah avenged the dishonor of Dinah, on Shechem and the tribe to which he belonged. The example of Joseph, under strong temptations to violate the confidence of his master, and sin against God, is proof that men, in that early and benighted age, were respected for being eminently pure and virtuous.

19. The obligation of a man to marry the wife of his deceased brother, introduced into the Mosaic Code, was known as far back as Jacob.

20. Laws relating to servants, are not recorded before the time of Moses, but the prevailing practice, among the patriarchs, was perhaps quite up to that laid down in the Code.

21. The payment of tithes was practiced in the time of Abraham. He paid the tenth of all he had taken from his enemies in battle, to Melchizedek, "a priest of the Most High God." Jacob, too, promised to God the tenth of all he had, on the occasion of his journey to Padan-aram.

22. The sabbath is mentioned, and its strict observance was enjoined, before it became a part of the ten commandments.

23. Indeed, we may truly say, that all the ten commandments, were virtually in force, before they were communicated from Sinai. The patriarchs had no other gods before Jehovah. They made no images of the gods, and bowed down to none. The gods of La-

ban were kept, for a while, in Jacob's family, but they were at length taken out and buried under a tree. That the patriarchs did not take the name of God in vain, we cannot say; but we know they evinced great reverence for the Divine Being. They required great respect for parents, on the part of children. We do not know that they had a sabbath day, as the origin of the sabbath is involved in great obscurity; but we know there was a sabbath before the giving of the law. Murder, adultery, and theft, were forbidden indirectly if not positively and by law. That false witness was deemed very wicked, may be shown from sundry passages. And finally, there was much in the spirit of the times, to show that men did not justify covetousness, forbidden by the last of the ten commandments.

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SECTION II.—CHANGES AND MODIFICATIONS.

24. Is it to be understood, that the Law given to Moses, was unchangeable, — that it was to receive no additions and no abatements? Men may so understand the subject, but the thing is not possible. The supposition that a law is so perfect, as to need no change, implies a contradiction. Perfect laws, in the sense here implied, are impossible. Laws that are good, must be adapted to the condition of the people that are expected to obey them. Nor this only; — they must be fitted to improve that condition; and when people improve, the laws must undergo a corresponding change.

25. It is one of the principal excellencies of the system of Moses, that it comes down to the condition and wants of the people to whom it was given. The people were very low, we admit; and it had to come down very low to reach them. It will not do to estimate these laws by our standard. Such estimate would be *plainly unjust*. The laws must be judged

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of by their fitness to promote the welfare and prosperity of the people, at that time, and under the circumstances then existing. If an unfitness can be shown, then they ought to be condemned; and all arguments for their divine origin, are necessarily excluded.

26. It will not do to say that many of these laws are puerile and absurd. They may seem so to us. They may *be* so to *us*. But who shall say that, puerile and absurd as they may seem or are, they are not adapted to the condition and wants of the people who are called on to obey them? It requires a good deal of investigation to pronounce, with confidence, on this subject, either favorably or unfavorably, and so far as we know, those who have given most attention to the subject, are the least disposed to give an unfavorable decision.

27. Were the laws of Moses elevated far above the people, they might seem to us more consistent and beautiful; and a superficial examination of them, would incline us to refer them, the more readily, to God as their author. But their very excellence, would be an evidence against them; and their unfitness to the condition of an ignorant and degraded people, would disprove their divine origin.

28. We insist that *change* is one of the conditions that necessarily belongs to a good system of laws. And when we look at the record, containing those of the ancient Hebrews, we find that they received, from time to time, sundry modifications, adapted to the changing circumstances of the people. The change, in some instances, makes the laws more strict than they were at first, from which I infer that the people were now prepared to submit to more stringent rules, than would have been discreet at the beginning. In some instances, particular circumstances in the law are omitted, showing that these things, though required at first, had ceased to be necessary.

29. In some instances, laws are repeated, with penalties annexed, which had before not been stated; and I can easily discover that this omission may at first have served a good purpose and prepared the way for the better execution of the laws and penalties afterwards. It will be seen also, that some of the laws of Moses apply specially to the condition of the people, while in the wilderness, and were intended to be laid aside, or to be executed with important modifications, when they had gained a permanent settlement in the promised land.

30. It is farther evident, that some of the laws of Moses were permitted, rather than required, because they were existing institutions, and were held in esteem by many of the people; and it was deemed better to allow them to go out of use gradually, as they naturally would, when the people became more intelligent and refined, than to violently wrest them from those whose habits of thinking had invested them with some sacredness or importance. This will account for what has been regarded by many as a very strange circumstance, that quite a number of the laws and institutions of Moses, never show themselves in the subsequent history of the people, and are known to have existed only by being found on the statute books of the nation.

31. These remarks and statements are based on the principle, that laws must be adapted to the people, and must change as the people change. The Savior has sanctioned this principle. Referring to one of the Mosaic enactments, he says, "On account of the hardness of your hearts, Moses gave you this precept." We may add, that it was on the same account that all Moses' precepts were given. It is the true principle always. Laws can be of no service to men, unless based on this principle.

32. Lawgivers must take men as they are, and improve them by degrees. They must be satisfied

not to demand too much at once, or they will fail altogether. And what is necessary for a *man* to do, if he would improve the people by a system of laws, is no less necessary for *God*, seeking the same object. Nothing but a miracle, and one, the like of which God has never done, and we believe never will do, could make any other method possible.

33. "A wise legislator," says Wines, "whether divine or human, in framing a new code of laws for a people, will give attention to considerations of climate, of religion, of existing institutions, of settled maxims of government, of precedent, of morals, of customs, and of manners. Out of all these, there arises, a general tone or habit of feeling, thinking and acting, which constitutes, what may be called, the spirit of the nation. Now a lawgiver shows himself deficient in legislative wisdom, who makes laws which shock the general sentiment of the people,—laws which are at war with prevalent notions and rooted customs,—laws which strip men of long established and favorite rights.

34. "Nations in general cling tenaciously to what is old. True legislative wisdom, therefore, will abide by established laws, when it can, even though satisfied that other laws are better in themselves, and, but for the force of custom in favor of the old, would be more expedient. A wise lawgiver who desires to see ancient usages replaced by new and different ones, will not attempt to change such customs at once, by direct legal enactments, but will seek, by the introduction of judicious provisions into his code, to lead the people to change them themselves."*

35. The same author adds, "If God were now, by special revelation, to enact a code of civil laws for every nation on the globe, it is not likely that any two of them would agree in every particular."

36. Rosseau says, "The prudent legislator does not

* Commentaries on the Laws of the Ancient Hebrews, p. 119.

begin by making a digest of salutary laws, but examines first, whether the people for whom such laws are designed, are capable of supporting them. It was for this reason that Plato refused to give laws to the Arcadians and Cyreneans, knowing they were rich and luxurious, and could not admit of the introduction of equality among them.

37. "When customs are once established, and prejudices have taken root among a people, it is a dangerous and fruitless enterprise to attempt to reform them. Legislation, he says, should be variously modified in different countries, according to local situation, the character of the inhabitants, and those other circumstances which require that every people should have a particular system of laws, not always the best in itself, but best adapted to the state for which it is calculated."*

38. It has been objected to the system of Moses, that it tolerates polygamy, divorce for slight and insufficient causes, slavery, and blood revenge, and some other things that are generally regarded, at the present day, as very great sins. Moses tolerates these, because he could not do otherwise, under the circumstances then existing, and not because he approved them, more than we do. "The abolition of them, at the time and under the circumstances of his legislation, would have endangered his whole polity. They had been practiced, the world over, from time immemorial. They were inwoven in the whole frame of society. Their propriety and even necessity, were unquestioned, and they had long since gained over to their support, those master passions of the soul, the ambition of lordship, the love of pleasure, and the thirst of gain."†

39. A quotation from the ancient and venerable Bishop Warburton, will not be out of place in this connection.

* Wines, p. 269.

† *Ibid*, p. 270.

“If God did interpose in the concerns of this people, it will, I suppose, be easily granted, that his purpose was to separate them from the contagion of that universal idolatry, which had now overspread the whole earth, and to which, especially the Egyptian, they were most inveterately prone. There were two ways, in the hand of God, for effecting this separation; either to overrule the will; and this required only the exercise of his power; or, by leaving the will at liberty, to counterwork the passions; and this required the exercise of his wisdom.

40. “Now, as all the declared purposes of this separation show that God acted with the Israelites as *moral agents*, we must needs conclude, notwithstanding the peculiar favor by which they were elected, and the extraordinary providence by which they were conducted, that, yet, amidst all this display and blaze of almighty power, the *will* ever remained free and uncontrolled.

41. “If then the will of this people were to be left free, and their minds influenced only by working on their passions, it is evident that God, when he became their Lawgiver, would act by the same policy in use amongst human lawgivers, for restraining the vicious inclinations of the people;—the same, I say, in kind, though differing infinitely in degree. For, all people, whether conducted on divine or human measures, having the same natures, the same liberty of will, and the same territorial situation, must needs require the same modes of guidance.

42. “And indeed we find the Jewish to be constituted like other civil governments, with regard to the integral parts of political society. According to all human conception, therefore, we see no way left to keep such a people, thus separated, free from the contagion of idolatry, but, first, by severe penal laws against idolaters, and, secondly, by framing a *multifarious Ritual*, whose whole direction, looking con-

rary to the forbidden superstitions, would, by degrees, wear out the present fondness for them, and at length bring an habitual aversion to them.

43. "This is the way of wise lawgivers, who, in order to keep the will from revolting, forbear to do every thing by direct force and fear of punishment, but employ, where they can, the gentler methods of restraint.

44. "Thirdly, but, as even in the practice of this gentler method, when the passions and prejudices run high, a direct and professed opposition will be likely to irritate and inflame them, therefore, it will be farther necessary, in order to break and elude their violence, to turn men's fondness for the forbidden practice, into a harmless channel, and by indulging them in those customs which they could not well abuse to superstition, enable the more severe and opposite institutions to perform their work."*

SECTION III.—THE MAIN PURPOSE OF THE MOSAIC CODE.

45. The great purpose had in view by the Mosaic Code, was the removal and suppression of idolatry. This is made prominent all through the record. All else is subordinate. Much the largest amount of what is required or forbidden, has reference, directly or indirectly, to this one great object. Any one that examines the Mosaic Code, without this thought prominent in his mind, will be continually in the mist, as to the fitness and propriety of many things he there meets with.

46. It is very difficult for us at the present day, and under the full blaze of gospel light, to appreciate the condition of mankind, when the law was given. The world was wholly given to idolatry. And the forms which idolatry had come to assume, had led to degra-

* *Divine Legation of Moses*, Vol. IV., p. 317.

dation and crime, in all departments of society. Idolatry, as an intellectual system, is comparatively harmless; but the practical results are more pernicious than one could possibly imagine, who had given but little attention to the subject.

47. Idolatry, in its conception, and the incipient stages of its progress, was very harmless. It was made up of merely speculative ideas about God and the universe, and was at first held by the purest and best minds. And had it been confined to such, it could have done but little harm. But this was not the case. It was changed and modified to fit a lower class of minds, and became, at last, accommodated to their lowest and basest passions.

48. Idolatry began, we said, with the speculations of men about the origin and government of the universe. It was not difficult to see that one or more superior beings were concerned in the creation of the world, and the management of its affairs. The general impression was, that one Deity *created* the world, but that it was governed by many, who were subordinate to the Creator. By some it was maintained, that, even the creation was the work of the subordinate deities, there being above them, one Infinite and Eternal God, to whom the creative work would have been a condescension, derogatory to his nature and infinite perfections.

49. It was generally believed that the lower order of gods originated from the Supreme Deity, but in what manner they so originated, could not be explained very satisfactorily; and the most whimsical thoughts and theories were entertained on the subject.

50. When it was once settled that the world was governed by more gods than one, it became a matter of speculation, as to their number and residence. The principal deities were assigned to the principal heavenly bodies; and the lower orders, to smaller localities, in the air, or water, or on the earth; and at

length it was believed that every locality, of any interest, had its presiding divinity; and each process, in the world's operations, had a god to superintend and direct it.

51. The next step was to deify human beings; that is, to presume that human beings sometimes became gods, after leaving the world, and therefore, were proper objects of religious veneration. In connection with this idea, it was easy to believe that men often came back to the world, either in other human bodies, or in the bodies of animals. Men of eminence, it was presumed, were so, sometimes, because they had been eminent before, and were now on their second trial of human life and human experience. And men that were specially unfortunate, having some natural weakness and infirmity, were so, because they had been wicked in a former life, and were sent here, the second time, as a punishment.

52. Growing out of this branch of the Pagan theory, the worship of animals became a part of the Pagan ritual. It was not because the people had special reverence for the animals they worshiped, but because they conceived them to be inhabited by human souls.

53. Image worship arose from the fact that the gods were unseen, and their presence was brought more sensibly before the mind of the worshiper, by some external, visible, representation. And when these images became the objects of worship, it was not difficult to presume, that the deities, so worshiped, would associate themselves, in some mysterious way, with the symbols of their presence. Indeed, it was believed, they would be drawn thither, by the sacrifices offered to them, being pleased with the fumes of the victims, and of the libations that were poured on the flames.

54. Some carried this thought so far, as to maintain that the gods lived and thrived on the offerings, when these offerings had been dissipated through the

air, and had become sufficiently ethereal for their reception; and that, as a natural consequence, they would suffer without them; and, of course, withholding them, would incur their displeasure, and bring on the offenders such evils as they had the power to inflict, while plenty of offerings would insure their good will and our own good future.

55. As all the affairs of the world are not alike favorable to human happiness, it was evident that the gods are not all of the same disposition and character;—that, while some are good, others are bad; and that, good and bad, being mixed up in the world, it follows that good and evil spirits are every where at work, each in his special department, according to his individual character, or the will of his superiors.

56. As there are many gods, so there are many goddesses; and if men are admitted to the companionship of the gods, and become themselves divine, the same is true of women; and this gave countenance to the opinion that the intercourse of the sexes was carried on, among the celestials, as well as among the inhabitants of this lower world.

57. We may get a very full and complete view of Paganism, from the reference to it in this part of the Bible. We will mention a few particulars:—

(1.) IMAGES OF THE GODS.

EXODUS XX.

28. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

LEVITICUS XIX.

4. Turn ye not unto idols, nor make to yourselves molten gods: I am the Lord your God.

LEVITICUS XXVI.

1. Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God.

NUMBERS XXXIII.

52. Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places.

58. It appears that the idols of Paganism were composed of gold and silver, of stone and wood. Some of them are called *molten* images. The gold and silver were first melted, and then the images were made entirely of these metals, which was not usual; or they were overlaid or gilded with them, which was more common. They also represented their gods by pictures. We read, too, of graven images, and the command to the Israelites was to burn them, which implies that they were made of some combustible material, no doubt, of wood. In such cases, the images seem to have been overlaid with gold or silver, as the people are prohibited from appropriating to themselves the precious metals that were on them.

A more complete view of Pagan image worship is given in the following passage :—

DEUTERONOMY IV.

15. Take ye therefore good heed unto yourselves; (for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire;)

16. Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female;

17. The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air,

18. The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth:

19. And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven.

59. It was in vain to attempt to make an image of the true God, for he had never shown himself to men by any outward representation. The most remarkable exhibition of himself, was at the giving of the law from Sinai; but even then, the people saw no likeness or similitude of himself. The allusion to the fowls of the air, the beasts of the earth, and the fishes of the sea, makes it plain, that the Heathens had images of all these, not as themselves gods, but representations of the gods.

60. It appears from the above passage, also, that

the Heathens worshiped the sun, moon and stars, regarding these, it would seem, as the images of the gods.

(2.) PLACES OF PAGAN WORSHIP.

DEUTERONOMY VII.

5. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

CHAPTER XII.

2. Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree;

3. And ye shall overthrow their al-

tars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

CHAPTER XVI.

21. Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee.

22. Neither shalt thou set thee up any image; which the Lord thy God hat-

61. There are allusions to the places of Pagan worship, under the designation of *high places*. Also, it is said to be in the groves,* which the Hebrews are commanded to cut down, and upon the high mountains, and upon the hills, and under every green tree. Hence, too, the Hebrews were forbidden to plant groves with a view to worship. In agreement with these representations, are the historical allusions in other parts of these books. It will be remembered that the mountain Peor, is called Baal Peor, from the name of one of their gods, and that offerings were offered on several different mountains by order of Balaam.

(3.) ALTARS OF THE GODS.

EXODUS XX.

23. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

24. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: in all places where I record my name I

will come unto thee, and I will bless thee.

25. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone, for if thou lift up thy tool upon it, thou hast polluted it.

26. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

* It has been suggested that the kind of tree of which the different groves of the country consisted, showed to the passer by, what particular god or goddess was worshiped in each, a very probable conjecture.

62. We infer that the Pagans made their altars of hewn stone, with steps on which to ascend; and as the Pagan worship was notoriously immoral, and especially lewd, and as every device was made use of, to awaken sensual desires, we may reasonably conclude, that the ascent to the altar, may have been made designedly to contribute to the pernicious result.

63. It may be added that the altar of earth or of stone referred to, in the above passage, was such as might be required before the erection of the tabernacle. Probably such were the altars, erected by the command of Moses, at the foot of Mount Sinai, a little after this precept was given. The altar that was made, when the tabernacle service was established, was of brass and not of earth or stone.

(4.) PAGAN SACRIFICES.

LEVITICUS XVIII.

21. And thou shalt not let any of thy seed pass through the fire of Moloch, neither shalt thou profane the name of thy God: I am the Lord.

DEUTERONOMY XII.

31. Thou shalt not do so unto the Lord thy God; for every abomination to the Lord which he hateth have they done unto their gods; for even their

sons and their daughters they have burnt in the fire to their gods.

32. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

DEUTERONOMY XVIII.

10. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch.

64. It will be seen by referring to the interview that took place between Balak and Balaam, that the Pagans sometimes offered bullocks and rams. These, too, were used in the Hebrew sacrifices. But the Heathens, in all countries, have been guilty, more or less, of sacrificing human beings; and such was the case with the Canaanites and the surrounding nations.

65. "This was notoriously practiced by the Carthaginians, who, it is certain, derived it from the Phenicians [Canaanites.] Plato says the Athenian laws did not permit them to sacrifice men; but, among the

Carthaginians, it was a holy rite, so that some of them permitted their sons to be offered to Saturn. This custom at last became universal, even among the Greeks themselves.”*

66. One of the above passages expressly says that the Heathens burnt their sons and daughters in the fire to their gods. To make the son or daughter to pass through the fire, evidently denotes the same thing. Some have thought that this does not denote real death by sacrifice, but that they had a ceremony in which certain persons passed through the fire, or perhaps, passed between two fires, as a part of their worship. This may be so; but it has nothing but conjecture to support it. Besides, if this were a correct interpretation, it would not follow that the Canaanites did not offer human sacrifices, for there are other passages that use no such ambiguous phraseology.

67. It has been argued that, passing through the fire to Moloch, does not mean to be burned alive, because it is said of Ahab, that he made his son to pass through the fire to Moloch, and soon after, we read of his son being king in his stead. (2 Kings xvi. 3; xviii. 1.) But it will be observed that the passages do not say that it was the *same* son, that passed through the fire, and that reigned, instead of his father, which, for the sake of the argument, is a very important omission.

68. The Jewish Rabbins tell us that the idol, Moloch, was of brass, sitting on a throne of the same metal, adorned with a royal crown, having the head of a calf, and his arms extended as if to embrace any one; that when they offered children to him, they heated the statue from within by a great fire; and when it was burning hot, put the miserable victim within its arms, where it was soon consumed by the violence of the heat; and that the cries of the chil-

dren might not be heard, they made a great noise with drums, and other instruments about the idol.*

69. There was a place near Jerusalem, where this idol was sometimes worshiped, called valley of Hinnom, from the name of the owner, and also Tophet, from the Hebrew *toph*, signifying *drum*, for the reason given in the above quotation. We are not to infer that the Heathens did not offer human sacrifices to other idols, besides Moloch, but this is mentioned, because it was the most noted in that part of the country.

(5.) OTHER ABOMINATIONS.

DEUTERONOMY XVIII.

9. When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,

11. Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

-12. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee.

13. Thou shalt be perfect with the Lord thy God.

14. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do.

70. From these passages it appears that Paganism had, associated with it, sundry enchantments, witchcraft, dreams and other things, all tending to deception and immorality. It is easy to see that these were mostly imitations of what is genuine and true. The dreamer was one who pretended to derive knowledge from dreams, in imitation of the prophets and patriarchs before them, to whom true revelations were made in this way. Those who used enchantments, were such as imposed on the senses of men, and got great credit for their wonders, and of course, exercised a pernicious influence over the people. Witches are sufficiently described in the account we have of the witch of Endor, who had the power to make the dead appear to the eyes of the living, and

* Calmet, Art. Moloch.

utter such communications as she might desire. Those who had familiar spirits were such as pretended to obtain important information, by the aid of spirits. It is easy to see that, though all these characters might claim a basis, in truth, for their deceptive practices, their influence was only and eminently bad. (Lev. xix. 26; xxviii. 31).

71. This is briefly the prevailing system of religion, in theory and practice, in the time of Moses. Modifications and modes of argument and illustration, need not be stated. They were as various as the dispositions of men, and the degrees of intelligence that existed in different nations and communities.

72. All can see that, practically, this system must have been pernicious. It was so beyond the power of words to describe, and we are not surprised that Divine Providence should interpose, to remove this terrible scourge from the world.

73. The time that was wasted in the worship of the gods, and the number of victims slain, that might have been converted to a better use, is perhaps the first thought that will occur to the unsophisticated, as among its evil results. This, however, is of little account.

74. It was indeed a useless appropriation of time and property, and an immense loss of both; but that could all be borne, for Nature has always been very bountiful to men, giving them, not only enough of her productions for their own comfort, but a large surplus. And with the Pagan theory, that the gods are much more propitious, for the offerings we give them, there is a gain rather than a loss.

75. The effect that this system had on the *morals* of men, was its principal objection. Its legitimate tendency was to sink men to the lowest depths of degradation and crime. The best of the gods and

goddesses, as was believed, had their intrigues; and why should we be expected to be better than the gods we worship? Many of the gods were themselves intrinsically bad, and they were pleased with such things, among men, as corresponded with their own disposition and character. Was it not an object to please them? and so far as it was, the Pagan religion became a bribe to depravity and sin.

76. All the vices, as well as all the virtues, became associated with some deity, whose pleasure was won by the practice of what most interested and delighted him. War, as well as peace, had its presiding divinity; and licentiousness was as pleasing to some gods, as virtue and purity were to others.

77. Again: if the gods were pleased with sacrifices, it followed that they had their preferences, as well as we. Some offerings were more acceptable than others. And the gods were as well pleased with a liberal allowance, as we would be under similar circumstances. It was well, therefore, to offer the best animals, and the best oil and wine; and these must be bountifully bestowed. And as the gods had the management of the world, they were not without the means of showing their ill will at any neglect, and punishing it with sufficient severity.

78. And when any misfortune befell the worshiper, either the individual or the nation, the reason was, that the gods had been offended; and the duty of the people was obvious,—it was to increase their gifts, both in quality and amount. And one of the most effectual ways to appease them, under such circumstances, and necessary where important interests were involved, was, to offer a human being, or perhaps several of them; and the higher the rank of the victims, the more satisfactory to the offended deity, and the more certainly would he be appeased.

79. The worship of animals, as gods, or as containing a deified human soul, had an effect to make some

animals the objects of great veneration, and to give to them an importance that was never designed to belong to them. One result was the extreme care, not to injure those animals while living, and the respect paid to their remains when dead.

80. It would not be believed, did we not possess the most reliable evidence to prove it, to what extent the Heathens carried this superstition. In Egypt and in India, the people worshiped a bull as a god. They consulted him as an oracle, fed him with the most costly food, and mourned over his death, embalmed and buried him, with more ceremony than they would a king. To kill a cat, or any other sacred animal, even accidentally, was punished with death.

81. But a much more pernicious effect, was, to induce, or at least to excuse, a crime, which we know existed, to some extent, where this theory prevailed, and against which the law of Moses was specially severe.*

82. This is a very brief statement of a system and its effects, that might be elaborated to any extent, but our purpose does not require nor permit a more extended description. Some things, here omitted, will be noticed in the progress of this work, that will farther help us to understand and appreciate the Pagan religion, both in theory and practice; but these seem better fitted to some other place, than to this part of our work.

83. The Mosaic system was fitted to strike a fatal blow at the Pagan religion, and not the less so, but all the more, for its adoption of some of the features of the latter with judicious modifications. For it is not difficult to see, that the Hebrews, who had been addicted for centuries to the Pagan ritual, could not be turned wholly from it at once. It was better, therefore, to make use of the existing system, with proper modifications, tending to correct its bad tendencies,

* See Leviticus xviii. 23.

than to attempt its extermination, which would involve the necessity of a miracle, and one of such a nature as Deity never performs.

84. And that the Mosaic system was well fitted to accomplish its purpose,—to elevate people to right conceptions of God and themselves, and to do away with the abominations of idolatry, is proved, both by the nature of the system itself, as all who examine it with sufficient attention will be satisfied, and by the actual result produced in the world.

85. This result seems to be mainly owing to the influence of Christianity; but it is worthy of inquiry, how much the Christian system would have accomplished, if it had not been preceded by the Law. It is quite evident that without the Law, we should not have had any Christian system. The Law was our schoolmaster to bring us to Christ; and though we are now no longer under a schoolmaster, as Paul says, yet without such agency, we should not have come to Christ.

86. The Hebrew system was never carried out very perfectly, even in the best days of the Jewish nation; but, as it was, it wrought a change in the views and habits of the Hebrews, that placed them above all other people, while it wrought great changes on the surrounding nations, and prepared the way for the establishment and progress of the gospel of Christ. It is to us quite certain, that Paganism had received its death blow, before the coming of Christ, and that Christianity did not do so much in killing the monster, as it did in supplying the wants of the world after it was killed, for we must not forget that man is a religious being, and if he can not have a good religion, he will surely have a bad one.

87. The effect of the Hebrew religion, on the surrounding nations, is well described in the following passage which we quote from another:—

“An organization, embodying such principles, must,

in the nature of things, exert a wide influence upon other forms of thought. More than this, the position of the Jews was especially favorable to demand the attention of other people. Geographically, they were located in the very heart of the civilized world. Whether we consider their relation to Egypt, Assyria or Greece,—to Africa, Asia or Europe, they could not have occupied a position that would more certainly have brought them into contact necessarily with all the civilized nations of antiquity, or have been more admirably located to be the central illumination for the world.

88. “During the reign of Solomon, Jerusalem became the Athens of its days, and by the magnificence of its temple, the splendor of its court, and the fame of the wisest of the kings, attracted to it the most illustrious of the princes, and a vast multitude of other foreigners from among every nation and people;—some by curiosity, as men now visit a famous city; some for purposes of study, in religion, or art, or government; some for employment, as in the building of the temple; and some from sympathy with the religion and customs of the nation.

89. “So also by their misfortunes, by their captivity at Babylon, by international trade, by commerce, by military expeditions, by their final dispersion, and by those other nameless means through which a great nation impresses itself upon the outlying world, were other systems influenced by the religious system of the chosen people and gradually moulded to them. And thus, from age to age, were the revealed ideas of that wonderful organization, taken up and united with other forms of thought, until, in our day, there is not a religious system on the globe, worthy the consideration of mankind, or a nation which has any place in history, that does not bear the impress of the Mosaic system.”*

* Rev. W. H. Ryder, “Universalist Quarterly,” for July, 1853.

90. Hence, we find the main features of the Decalogue, in other Codes, that originated, at a later period, and were adopted by the most enlightened statesmen of subsequent ages. "Thus the unity of God and the folly of making any image of him, which constituted the two first commandments, was an institution of Numa, which he took from Pythagoras, who maintained that there was only one Supreme Being, and that as he is perfectly spiritual, and the object of the mind only, no visible representation can be made of him.

91. "The reverence of God's holy name, (which is the subject of the third,) was recognized by the Heathens in all their solemn contracts, promises and asseverations; and for this reason Plato (in his book *de Legibus*) acquaints us that it is an excellent lesson to be cautious and tender in so much as mentioning the very name of God.

92. "The setting apart of one day in seven, and the observance of it for religious purposes, was a practice so general in the Pagan world, that, according to Philo, the seventh day was called the *universal festival*, (*eorte pandemus*), and by the Athenians, according to the laws then in force, was observed with the utmost strictness, and such as admitted of no servile work. The honor and respect due to parents, was secured by that excellent law made by Solon, which declares, that, if any one strikes his parents, or does not maintain them, and provide them a dwelling, and all things necessary, let him be utterly disregarded and banished from all civil society.

93. "The prohibition of murder, is confirmed by the laws of Athens, which make its punishment capital, when wilfully committed, banishment, when by chance medley; and for every maim designedly given, imposes both a confiscation of goods and a proscription from the city where the injured person dwells. The commission of adultery was sufficiently

punished by Solon, when he left the guilty persons, when apprehended in the fact, to the mercy of the injured husband, who, if he suffered them to escape with their lives, had license to handle the man very roughly, and to divorce the woman, who, for her crime, was excluded all places of public concourse, and reduced below the condition of the slave.

94. "The prohibition of theft was supported by a law of Draco's, which made felons, of what denomination soever, lose their lives for their crime; but this being thought too severe, Solon's institution was, that every petit larceny should be punished with double restitution, and sometimes imprisonment, but every greater robbery, to the value of fifty drachms, with death. The prohibition of false witness, was satisfied by the Athenian laws, which, not only punished the offenders with fines, confiscation of goods, and banishment, but degraded them likewise from all dignity, as persons extremely ignominious, and who, according to the law of the Twelve Tables, deserved to be thrown from the Tarpeian Rock.

95. "The prohibition of covetousness of all kinds, which is the tenth and last commandment, nowhere occurs in the edicts of any ancient legislator; for as a pious bishop well observes, "all the laws that were ever made by any governors upon earth, respected only the words and actions or the outward carriage and behavior of their subjects."*

96. Not only the Decalogue, but many other portions of the Hebrew Code, may be traced distinctly in the laws and institutions of later days. The selection which Moses made of laws and ceremonies, existing among the Egyptians, or other nations in his day, embraces only such as were useful, in view of all the circumstances; and to these are added such new arrangements and modifications, as rendered the system the best on earth. But the selection from the

* Stackhouse, *New History of the Bible*, Edinburgh, 1767, pp. 461, 462.

Hebrew system, afterwards, by other nations, does not evince the same wisdom, and the additions, still less. But that his system has contributed largely to make up other systems, there can be no doubt.

CHAPTER II.

THE DECALOGUE.

CONTENTS:—Variations in the two Passages; Decalogue, How Divided, and why the Number Ten; Comprehensive Character of the Decalogue; Meaning of the Several Articles.

EXODUS XX.

1. And God spake all these words saying,

2. *I am* the Lord thy God; which have brought thee out of the land of Egypt, out of the house of bondage:

3. Thou shalt have no other gods before me.

4. Thou shalt not make unto thee any graven image, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth.

5. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth *generation* of them that hate me;

6. And shewing mercy unto thousands of them that love me, and keep my commandments.

7. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

8. Remember the sabbath-day, to keep it holy.

9. Six days shalt thou labor, and do all thy work:

10. But the seventh day *is* the sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates:

DEUTERONOMY V.

1. And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

* * * *

7. Thou shalt have none other gods before me.

8. Thou shalt not make thee *any* graven images, *or* any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth.

9. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,

10. And shewing mercy unto thousands of them that love me, and keep my commandments.

11. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold *him* guiltless that taketh his name in vain.

12. Keep the sabbath-day to sanctify it, as the Lord thy God hath commanded thee.

13. Six days thou shalt labor, and do all thy work:

14. But the seventh day *is* the sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy ox, nor thine ass, nor any of thy cattle, nor thy stran-

11. For *in* six days the Lord made *the* heaven and earth, and sea, and all that *is* within thy gates: and thy man-servant, that thy maid-servant in them *is*, and rested on the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it.

12. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

13. Thou shalt not kill.

14. Thou shalt not commit adultery.

15. Thou shalt not steal.

16. Thou shalt not bear false witness against thy neighbor.

17. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbor's.

15. And remember that thou wast a servant in the land of Egypt, and *that* the Lord thy God brought thee out thence through a mighty hand, and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the sabbath-day.

16. Honor thy father and thy mother, as the Lord thy God hath commanded thee: that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.

17. Thou shalt not kill.

18. Neither shalt thou commit adultery.

19. Neither shalt thou steal.

20. Neither shalt thou bear false witness against thy neighbor.

21. Neither shalt thou desire thy neighbor's wife, neither shalt thou covet thy neighbor's house, his field, or his man-servant, or his maid-servant, or his ox, or his ass, or any *thing* that *is* thy neighbor's.

EXODUS XXXIV.

27. And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

22. These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more: and he wrote them in two tables of stone, and delivered them unto me.

SECTION I.—VARIATIONS IN THE TWO PASSAGES.

97. It will be seen that the passages which contain the Decalogue are not exactly alike. It is somewhat difficult to account for the variations. Some of them may be the result of mistakes in transcribing. Where the variations are slight, relating to a single word, or the relative positions of words, in the same sentence, this may be the true explanation.

98. The two separate and distinct reasons, given for the institution of the sabbath; one passage, making the sabbath to have been instituted, because God made the world in six days and rested on the seventh; and the other, making it refer to the bondage

in Egypt, can not be so explained. It is highly improbable that both these reasons were given, with the rest of the Decalogue, from Sinai; and if this be so, one of them must have been given afterwards; and it is not impossible that both of them were.

99. The most rational interpretation, is, that both are additions, either by Moses or by some copyist afterwards, who assumed to say, that the sabbath was established for the reasons here stated, one reason having reference to the *seventh* day of creation, and the other to the *rest* of the people, as contrasted with their former bondage and oppression.

100. The version we have in Deuteronomy, seems to have been given by Moses, in an extemporaneous address to the people, and is less likely to be the true copy; yet there is no variation that is at all important.

SECTION II.—THE DECALOGUE, HOW DIVIDED, AND WHY THE NUMBER TEN.

101. The Decalogue is spoken of in the Bible as the ten commandments; (literally, ten words;) but there has not been a perfect unanimity, among interpreters, as to all the points of division. The first two commandments have sometimes been considered but one, and the last commandment of the ten has been divided into two, to complete the number. There is but little propriety in this division; for the two first are really distinct, and cannot be united into one; while the last is as truly one, and cannot well be divided.

102. The first commandment requires us to regard Jehovah as supreme. The second forbids us to make images, or to bow down and worship them. Both relate to the same general subject; but, at the same time, they are quite distinct. Indeed, obedience to the one, does not necessarily imply obedience to the other. The Hebrew history will afford us a conspicu-

ous example to illustrate the difference between the two.

103. The idolatrous Hebrews, on a certain occasion, demanded of Aaron to make for them gods to lead them back into Egypt. He complied with their wishes. He disobeyed the second commandment. He had made an image to worship. The next day he called the people together to worship it. He thus disobeyed it a second time, by bowing down and worshipping the image, or inducing others to do so. The first command he did not disobey. He did not have any other god before Jehovah. He regarded the image he had made, as the representative of Jehovah. The feast to which he had called the people, is expressly denominated by him, "a feast to Jehovah." He may have excused himself, to his own heart, by the thought that he had not renounced the God of Israel. The people disobeyed both commandments. They renounced their allegiance to Jehovah, and adopted the image as the representative of the gods they worshiped. "These be thy gods, O Israel," was the general exclamation on that occasion.

104. The interpretation we have, in the Pentateuch, of the second commandment, is, that the Hebrews were not to make images, of any kind, as objects of worship, not even with a view to the worship of the true God. Moses argues with the people on this very point, and shows them the utter impossibility of making any image or likeness of Jehovah, whose shape and form they had never seen and never could see and live. Plainly, then, the first and second commandments are separate and distinct.

105. The tenth commandment, can not be divided, any more than the first two can be united. In one passage the prohibition commences with the *wife*, and in the other with the *house* of our neighbor, which we must not covet. Which was really first in the original form, we cannot say, nor is it important. All the

items, are so connected that no separation can be made with any propriety. I would sooner believe that, keeping the seventh day, as a sabbath, and working the other days, are two separate commandments; but the language, relating to both, is so mixed, that there was evidently no intention of having any separation. Both items were intended as one commandment.

106. Why this Constitution of the ancient Hebrews, as we may regard it, should be made up of *ten* commandments, rather than any other number, it would be vain to conjecture. The Hindoos have a Decalogue, consisting of ten commandments, as well as the Hebrews; and there is quite a resemblance in the several articles, but this may be accidental; or the Hindoo document may be derived from the Hebrew; as we find many things among the Pagans, bearing more or less resemblance to Hebrew laws and usages, that can be justly referred to no other source.

107. It is evident that, had the number been more or less than ten, there would be the same chance for speculation as now; and our speculations would be as profitable, in the one case, as in the other.

108. It is no less speculative, how the ten commandments were engraved on *two* tables of stone,—whether each tablet had five commandments, or whether the whole number were engraved on each. It seems highly probable that the tablets were duplicates, and that the whole Decalogue was contained on each stone; in which case, if one tablet should meet with any accident, the commandments could be learned from the other.

It may be added that other nations, besides the Hebrews, are known to have engraved their most important laws on tables of stone. Layard found examples of this kind among the monuments of Assyria.

SECTION III.—COMPREHENSIVE CHARACTER OF THE
DECALOGUE.

109. There is evidently an importance assumed for the Decalogue, that is not ascribed to the other laws of the Mosaic system. These were the first laws announced, in a formal manner, to the people. They were not, like the other laws, first communicated to Moses, and by him made known to the people; but they were communicated to the people directly. They were pronounced, by an audible voice, on the top of Horeb, in the hearing of the multitude at the foot of the mountain. Nothing like this occurred with the other laws. Obviously they were deemed more important than the others. These laws, too, were written on tables of stone, while no such thing is recorded of the others.

110. The ground of this distinction is found in the comprehensive character of these commandments. All else, in the Mosaic system, is comprehended under these several items. A careful consideration will make this clearly obvious. The first three commandments relate to God and his worship; and all the subsequent arrangements, pertaining to the tabernacle and the priesthood, are intended only to carry out what is here expressed. All the laws, aimed against idolatry, are included, under the same head. This embraces a large part of the Mosaic Code. And the prominence given to this subject, both in the Decalogue, occupying as it does the first place, and in the subsequent arrangements, makes it evident, as we before remarked, that the great object of the system was to destroy idolatry, and establish in its place, the worship of the one only living and true God.

111. The command to honor father and mother, is a fair example of what is required of us, as we stand related to superiors of all kinds.

112. The next requirement relates to the sabbath,

which may here be taken as the representative of all set days, and periods of greater length, set apart for special purposes, and recurring at stated intervals. It may be added that all such stated periods, are called *sabbaths*, as well as that which occurred every seven days.

113. The requirement not to kill, does virtually forbid, along with that which positively takes life, all acts that tend in the same direction,—all exposures to death, as well as all acts of violence and cruelty. And it is required that we treat, under this head, of all arrangements that aim at preventing bloodshed. With this view, a long list of items is embraced under this article.

114. Not to commit adultery, is, not to indulge in acts or thoughts of lewdness, in any other form, as well as in that which generally passes under this name. All that relates to marriage, in the Mosaic Code, belongs here; and whatever else has a relation, directly or remotely, to the prevention of the crime here forbidden, and its incitements, and concomitants.

115. Not to steal, is, not to take what belongs to another, in any form, without his knowledge and consent. Not to bear false witness, is the same as not to be false and treacherous, in any form, but always honest and truthful. And not to covet, is still more comprehensive, and contains a condemnation of all the schemes that men devise whereby they may secure what does not belong to them, and promote their interests at the expense of others.

116. It will be seen that in many of these laws *ultimate* crimes are spoken of; in other words, the highest form of wicked action of a specific character. *To kill*, is the last act of violence a man can be guilty of; and forbidding that, does virtually forbid all acts of the same general character that precede it. *To commit adultery*, is the same. There are many forms of lewdness of the same general character, but

that is the last and highest form ; and its prohibition, includes the prohibition of all the rest. There are many ways of getting what does not belong to us, but none worse than stealing ; and when this is forbidden, all else of the same kind, is forbidden with it.

117. It is a sin to lie, but to bear false witness, is the most criminal form of lying ;—it is the ultimate of many grades of sin, having a similar character. A law that forbids that, forbids all the rest.

118. The last commandment of the ten is comprehensive in another way. It forbids all covetous *desires*, and thereby forbids all measures leading to unjust acquisitions. To obey it, will be to suppress all desire of wrong, and thereby exclude all wrong *action*.

119. We propose, in the present work, to regard the Decalogue as a comprehensive statement of all that follows it, including both the religious forms and the civil laws. And we propose to arrange all the laws and ceremonies under the several divisions here indicated. This will give the reader a better view of the whole system, than one could otherwise have.

120. It will be well for us continually to compare the several laws and institutions, contained in these books, with the Constitution requiring them ; and we shall feel an additional interest in the subject, while looking at the relation of each particular enactment, to that instrument, and to the particular article under which it is comprehended.

SECTION IV.—REMARKS ON THE MEANING OF THE SEVERAL ARTICLES IN THE DECALOGUE.

121. The first commandment does not condemn polytheism, as is commonly believed. It forbids having other gods *before* Jehovah, the most natural meaning of which, is, that, in the Hebrew Code, Jehovah should be regarded as alone *supreme*. The

people might have other gods *beside* Jehovah, but not before him; in other words, no one occupying a higher place than He.

122. It is easy to see the tendency of the system of worship, established by Moses, was to the strict unity of God, and this doctrine is plainly announced afterwards; but when the Decalogue was given from Mount Sinai, the people generally, or if that be not conceded, very many of the people, were still polytheists. They could not help their belief. It had been inculcated among them, all the time they had resided in Egypt; and they had been drawn into its worship. What had occurred more recently, had no tendency to correct this error. It did indeed prove that Jehovah was the *greatest* of all gods, but not that he was the *only* God.

123. And the language of the history of those events, is accommodated to this state of things. "Upon their gods, also, the Lord executed judgments," says the historian. Jethro, the father-in-law of Moses, is made to confess that Jehovah is the greatest of all the gods. And, in very many instances, after the Decalogue was given, Moses and other sacred writers, accommodate their language to existing opinions, and speak of the gods, as though they were real beings. This would not have been done, if the fundamental law, the Constitution, had been understood to deny the existence of such beings.

124. The second commandment gives us a clear idea of Pagan worship. The Pagans worshiped many gods, and they made, with this view, graven images to represent their deities,—those that resided in the heavens, and those that dwelt upon the earth, and those that had their abode in the sea or under the earth. The language shows that the popular belief embraced "gods many," having their abode and sphere of action in all parts of the world, above and below. And as far back as we can trace idolatry,

by the light of history sacred and profane, or by the discoveries of modern times, on the monuments of Egypt or Assyria, or other countries, there is here in the Decalogue a true representation of the subject. Obviously there is here a general statement. The particulars that comprise the theory and the practice of idolatry, may be learned from other passages of the Scriptures, and from other sources of information.

125. The Pagans *bowed down* before their idols, but the expression is here taken in its more general sense, and denotes all acts of devotion that might be a part of Pagan worship.

126. Idolatry is here forbidden, but the worship of the true God is not enjoined, except by implication. That God is a jealous God, and visits the iniquities of those that hate him, even to the third and fourth generation, connected as this declaration is, with the prohibition to worship other gods, points to the worship of Jehovah as an acceptable service. The same may be implied in the first commandment. If we are to have no other gods before Jehovah, it follows, that we must regard Jehovah as supreme, and not appropriate to other gods the worship due to himself.

127. To take the name of God in vain, is literally, not to use the name of God in any useless manner; and this is probably the true meaning. Nothing would contribute more to the beneficial influence of the Hebrew ritual than this precept. This is doubtless the reason why it is made to occupy so prominent a place among the laws of that people.

128. Appealing to the name of God in attestation of the truth of what we affirm, as in giving testimony in a court of justice, a practice that existed among the Jews as well as with us, may be a violation of this command; but this is not what is specially had in view, as there is another article in the Constitution relating to this matter. Besides, not to take the name of God in vain, is in that part of the Decalogue

which has reference to God and his worship, and can not so well be supposed to apply to business transactions.

129. This commandment seems to have had two objects in view. One is, to require a becoming reverence for the Supreme Deity, and the other, to secure the people against a pernicious Pagan practice. There is no more reference to what passes under the name of profanity, at the present day, than there is to other trifling and irreverent use of the name of God. The Jews have carried this command so far, as to exclude the name of Jehovah, altogether from their conversation, and even from their reading of the Scriptures; for when the name of Lord or Jehovah occurs, they substitute another name.

130. The honor required for parents covers an extensive ground of duty. It is presumed that children will need immediate guidance, in regard to their appropriate duties; and though all human counsel and guidance are fallible, the best that is accessible to children, is here pointed out and sanctioned by the highest authority in the universe, and placed on record in a form most sacred and conspicuous of any known to the ancient Hebrews.

131. The rest of the seventh day, was mainly designed to commemorate the bondage of the people in Egypt, where no such rest was enjoyed. The other "sabbaths," or set days, required to be observed by the Israelites, were equally significant and useful. Two reasons for the sabbath are here given, the one that God ceased from the work of creation on the seventh day, and the other, that the people had been bond men in Egypt. It is easy to combine both these reasons, the *seventh* day being chosen out of respect to the day when God rested from his work; and the *rest* of the sabbath, reminding the people of the bondage of Egypt.

132. *We are forbidden to kill; of course the mean-*

ing is, to kill human beings. In some parts of the world, however, killing of animals is regarded as more of a crime than the killing of men. In India the Bramins will not eat flesh, and they will not kill an animal, however small, if they can help it; and in Egypt, the killing of any of the sacred animals was a capital offence. The true distinction between the killing of animals and men, was defined immediately after the flood. Noah and his descendants were to kill all animals needed for food, and all others dangerous to human life; so at least we understand the passage, where the sacredness of human life is stated in the ninth chapter of Genesis.

133. The commandment, not to kill, is general and comprehensive. All qualifications are reserved for subsequent legislation, and these are plainly stated in other passages.

134. Some writers have made a distinction between adultery and fornication; but we do not detect this distinction in the Bible. Both seem to be convertible terms. We must not expect, in the Law of Moses, the same regard to technical exactness that we find in more modern systems; and the attempt to make out such a usage is useless, besides being calculated to mislead.

135. The term in the text denotes all illicit intercourse; and though some forms of such intercourse may be more aggravated than others, and deserve a more severe punishment, the difference is indicated, not by the name, but by the circumstances attending the cases. There is here a reference to a very extensive department of human action, and the command is designed to restrain and suppress one of the most enormous sins that has ever afflicted humanity.

136. The next command forbids to steal, or to take from another unjustly. The meaning is too obvious to require extended remark.

False witness is a great offence. The testimony of

others, becomes a matter of importance, in the transaction of business, as well as determining all doubtful questions in courts of justice. And it becomes necessary to enjoin the duty of truthfulness, under such circumstances, with more than common emphasis, and make it prominent in the fundamental law of the land.

137. And finally, that we are not to covet any thing that rightfully belongs to another, establishes the right of individual possession, to all that he has lawfully obtained. And to suppress a desire to obtain what does not belong to us, is not only due to others, but it is due to ourselves, as it tends to suppress and eradicate an unhappy as well as an unholy passion.

CHAPTER III.

THE TABERNACLE.

CONTENTS:—Materials of the Tabernacle and How obtained; The Principal Workmen; The Court of the Tabernacle; The Boards; The Coverings; The Door; The Two Apartments.

138. The construction of the tabernacle was intended to carry out the first division of the decalogue, including the first three of the ten commandments. The worship of God is the first thing mentioned in the Constitution; and the arrangements for securing that object, are the first things attended to, having in view the execution of its requirements. Symbolically, it was the temporary residence of Jehovah, while his people were passing through the wilderness. The people dwelt in tents, and Jehovah did the same. It was not intended, in either case, as a permanent

arrangement. Hence, when the people became permanently settled in the land of Canaan, they built themselves better habitations, and they erected a magnificent temple in which to worship the living and true God.

SECTION I.—THE MATERIALS OF THE TABERNACLE, AND HOW OBTAINED.

EXODUS XXV.

1. And the Lord spake unto Moses, saying,

2. Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.

3. And this *is* the offering which ye shall take of them; gold, and silver, and brass,

4. And blue, and purple, and scarlet, and fine linen, and goat's *hair*,

5. And rams' skins dyed red, and badgers' skins, and shittim-wood,

6. Oil for the light, spices for anointing oil, and for sweet incense,

7. Onyx-stones, and stones to be set in the ephod, and in the breast-plate.

8. And let them make me a sanctuary; that I may dwell among them.

9. According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

CHAPTER XXXV.

4. And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the Lord commanded, saying,

5. Take ye from among you an offering unto the Lord: whosoever *is* of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass,

6. And blue, and purple, and scarlet, and fine linen, and goats' *hair*,

7. And rams' skins dyed red, and badgers' skins, and shittim-wood,

8. And oil for the light, and spices for anointing oil, and for the sweet incense.

9. And onyx-stones, and stones to be set for the ephod, and for the breast-plate.

10. And every wise-hearted among you shall come, and make all that the Lord hath commanded;

11. The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets;

12. The ark, and the staves thereof, *with* the mercy-seat, and the vail of the covering;

13. The table, and his staves, and all his vessels, and the shew-bread;

14. And candlestick also for the light and his furniture, and his lamps, with the oil for the light;

15. And the incense-altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle;

16. The altar of burnt-offering, with his brazen grate, his staves, and all his vessels, the laver and his foot;

17. The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court;

18. The pins of the tabernacle, and the pins of the court, and their cords;

19. The clothes of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20. And all the congregation of the children of Israel departed from the presence of Moses.

21. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22. And they came, both men and women, and many as were willing-hearted, *and* brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, *offered* an offering of gold unto the Lord.

23. And every man with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and

red skins of rams, and badger's skins, brought *them*.

24. Every one that did offer an offering of silver and brass brought the LORD's offering: and every man with whom was found shittim-wood for any work of the service, brought *it*. •

25. And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen.

26. And all the women whose heart stirred them up in wisdom spun goats' *hair*.

27. And the rulers brought onyx-stones, and stones to be set, for the ephod, and for the breast-plate;

28. And spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29. The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring, for all manner of work which the LORD had commanded to be made by the hand of Moses.

139. It is a significant fact that the materials, for making the tabernacle, were furnished by the people, of their own free will. How far this fact may go to establish the position, that the services of religion ought to be supported by the free will offerings of the people, we need not say. It is certainly not a bad argument to sustain that position. It may be employed, with equal effect, to prove another proposition, namely, that man is a religious being, and is inclined to indulge his religious tendencies, when a proper way for doing it, is pointed out.

140. May we not say, in this connection, that the whole system of worship, described in the Pentateuch, grew out of man's religious nature, and was demanded by the wants of his being. He is not required to be religious; he *is* religious. He is not required to show his religion, in his outward acts; this he has always done, and is sufficiently inclined to do. All that is required, is, that a proper mode of acting be prescribed, and the services of religion be turned into the right channel, so as to subserve the best interests of men, and not, as has been too commonly the case, to degrade them and sink them into the depths of depravity and sin.

141. We shall find that many of the sacrifices and offerings, mentioned in connection with the tabernacle services, were also left to the free will of the people. They were *not* required of them, except as they

should be disposed to present them. *If* presented, they must be in the prescribed form, but they might be presented or withheld, at the option of the individual.

142. The materials of which the Tabernacle and its appendages were composed, are here described. They are such as would be found among the people. The metals were gold and silver and brass. No others were employed. No others are specified. The only cloth was fine linen and goat's hair. The colors were blue and purple and scarlet. The skins were ram's skins and badger's skins. The only wood was shittim.

143. The precious stones, and other things of great value, are said to be brought by the rulers. It would seem that they only had these articles. The common people had gold and silver and brass and fine linen. Each could contribute a little, and the aggregate would be sufficient.

144. These materials require no extended explanation. The brass, however, we may remark, is here to be taken for copper, as the art of making brass was not known at that time, so far as we can ascertain. The badger's skins were a certain quality or color of ram's skins, and not the skins of the animal now called the badger. The badger inhabits a cold climate, and is not found in that country. The seal skin may be referred to, but the other interpretation seems most reasonable.

145. There is some doubt as to the kind of wood here spoken of. Jerome says, "The shittim wood grows in the deserts of Arabia; it is like white thorn in its color and leaves, but not in its size; for the tree is so large that it affords very long planks. The wood is hard, tough, smooth, without knots, and extremely beautiful, so that the rich and curious make screws of it for their presses. It does not grow in cultivated places, or in any other place of the Roman

empire, but only in the deserts of Arabia." It is thought that he refers to the Black Acacia, which is abundant in Arabia, and particularly around Mount Sinai. The English translators have here *transferred* the original to their version, without *translating* it, not understanding what wood was referred to. The translators of the Septuagint seem to have been equally in doubt, and have rendered the phrase, "incorruptible wood."

SECTION II.—THE PRINCIPAL WORKMEN.

EXODUS XXXI.

1. And the Lord spake unto Moses, saying,

2. See, I have called by name Bezaleel the son of Uri, the son of Hur of the tribe of Judah:

3. And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

4. To devise cunning works, to work in gold, and in silver, and in brass,

5. And in cutting of stones to set *them*, and in carving of timber, to work in all manner of workmanship.

6. And I, behold, I have given with him Aholiab the son of Ahisamach, of the tribe of Dan, and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee:

7. The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle,

8. And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,

9. And the altar of burnt-offering with all his furniture, and the laver and his foot,

10. And the clothes of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,

11. And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do.

CHAPTER XXXV.

20. And Moses said unto the children of Israel, See, the Lord hath called by

name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah;

31. And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32. And to devise curious works, to work in gold, and in silver, and in brass,

33. And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work.

34. And he hath put in his heart that he may teach, *both* he, and Aholiab, the son of Ahisamach, of the tribe of Dan.

35. Them he hath filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

CHAPTER XXXVI.

1. Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded.

2. And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the Lord had put wisdom, *even* every one whose heart stirred him up to come unto the work to do it:

3. And they received of Moses all the offering which the children of Israel had brought for the work of the service of the sanctuary, to make it *vithal*. And they brought unto him *tree-offerings* every morning.

4. And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

5. And they spake unto Moses saying, The people bring much more than enough for the service of the work which the LORD commanded to make.

6. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the work of the sanctuary. So the people were restrained from bringing.

7. For the stuff they had was sufficient for all the work to make it, and too much.

146. It is not necessary to conclude that Bezaleel and Aholiab were divinely inspired to know and do what is here described. God gave them wisdom and understanding, through the ordinary and natural means, fitted to impart the required knowledge. It is not improbable that these men were employed in important works of art before leaving Egypt. It is certain they obtained their knowledge before they left that country, as they had had no opportunity since.

147. It is interesting to know that all the arts here implied, were understood and practiced in Egypt, about the time to which the Mosaic record relates, as we ascertain from the most reliable testimonies,—the hieroglyphics, that have been dug out of the earth in modern times. And we must bear in mind that this testimony is entirely independent of divine revelation. It is said that these men were able to teach; and it is certain that others were employed with them to do the things here specified. They were the principal men, and the others wrought under them.

148. Some circumstances indicate, that, though Bezaleel and Aholiab are associated together, the former had the principal charge of the work. Bezaleel appears to have engraved the wood and stone, and Aholiab to have made the textile fabrics.* A careful observation will disclose the fact that the embroiderer (*rokem* in the original) and the cunning workman (*hosheb*) had separate and distinct parts of the work.

149. The former wove simply a variegated texture,

* See Exodus xxxvi. 1, 2; xxxviii. 22 and chapters xxxvii. and xxxviii., where Bezaleel alone is mentioned.

without gold thread, or figures; the latter interwove gold thread or figures into the variegated texture. The absence of the figure, or gold thread, in the one, and its presence, in the other, constituted the essence of the distinction. When one is referred to, we read of "blue, purple and scarlet and fine twined linen;" but when the other, we read of "fine twined linen, with blue, purple and scarlet, *with cherubims*, these last being images that were wrought into the cloth. In other instances we read of "*gold*, blue, purple and scarlet."*

150. It may be added, that many very interesting discoveries have been made, on the Egyptian monuments, tending to illustrate and confirm, what is said in the Pentateuch, about the materials that formed the tabernacle. The Pentateuch speaks of men as embroidering and weaving, as well as women; and they are so represented on the monuments. Wilkinson shows also, that cloth was colored, in the thread, before weaving.† This author says that many of the Egyptian stuffs presented various patterns, worked in colors by the loom, independent of those produced by the dyeing or printing process; and so richly composed, that they vied with cloths embroidered with the needle.

151. Working in gold, and other metals, is no less conspicuous. "There are several necklaces of gold and cornelian, in the new gallery of Egyptian antiquities, opened at the British Museum, whose exquisite workmanship could scarcely be surpassed by modern artists." "Wilkinson has furnished engravings of Egyptian signets, among them one of one of the oldest of the Pharaoh's, on one side his name, and on the other, a lion."‡

* See Exodus xxvi. 26; xxvii. 16; xxxvi. 37; xxxvii. 18; xxxix. 29; and Exodus xvi. 1, 31; xxxvi. 8, 35; xxvii. 6, 8, 15; xxxix. 2, 5, 8.

† Compare Exodus xxv. 4, xxvi. 1.

‡ Egypt and the Books of Moses, by Doctor E. H. Hengstenberg, Professor of Theology, Berlin, p. 142.

Red

SECTION III.—THE COURT OF THE TABERNACLE.

EXODUS XXVII.

9. And thou shalt make the court of the tabernacle; for the south side southward *there shall be* hangings for the court of fine twined linen of an hundred cubits long for one side:

10. And the twenty pillars thereof and their twenty sockets *shall be of* brass: the hooks of the pillars and their fillets *shall be of* silver.

11. And likewise for the north side in length *there shall be* hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass: the hooks of the pillars and their fillets of silver.

12. And for the breadth of the court on the west side *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.

13. And the breadth of the court on the east side eastward *shall be* fifty cubits.

14. The hangings of one side of the gate *shall be* fifteen cubits: their pillars three, and their sockets three.

15. And on the other side *shall be* hangings, fifteen cubits: their pillars three, and their sockets three.

16. And for the gate of the court *shall be* an hanging of twenty cubits, of blue, and purple, and scarlet; and fine twined linen, wrought with needle-work: and their pillars *shall be* four, and their sockets four.

17. All the pillars round about the court *shall be* filleted with silver: their hooks *shall be of* silver, and their sockets of brass.

18. The length of the court *shall be* an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass.

19. All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be of* brass.

CHAPTER XXXVIII.

9. And he made the court: on the south side southward the hangings of the court *were of* fine twined linen, an hundred cubits:

10. Their pillars *were* twenty, and their brazen sockets twenty; the hooks of the pillars, and their fillets, *were of* silver.

11. And for the north side, the hangings *were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty: the hooks of the pillars, and their fillets, of silver.

12. And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars, and their fillets, of silver.

13. And for the east side eastward fifty cubits.

14. The hangings of the one side of the gate *were* fifteen cubits; their pillars three, and their sockets three.

15. And for the other side of the court-gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three.

16. All the hangings of the court round about *were of* fine twined linen.

17. And the sockets of the pillars *were of* brass; the hooks of the pillars, and their fillets, of silver; and the overlaying of their chapiters of silver; and all the pillars of the court *were* filleted with silver.

18. And the hangings for the gate of the court *was* needle-work, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court.

19. And their pillars *were* four, and their sockets of brass four: their hooks of silver, and the overlaying of their chapiters and their fillets of silver.

20. And all the pins of the tabernacle, and of the court round about, *were of* brass.

152. The court here alluded to, was the enclosure, within which the tabernacle was placed. It was one hundred cubits long by fifty cubits wide. On each side were twenty pillars, each five cubits high; and at each end ten pillars. These were placed five cubits apart. There were cords, alluded to in another

passage, which were extended from one pillar to another, and on which were suspended hangings of fine twined linen, attached to the pillar by hooks and fillets.

153. Each pillar had a socket or base of brass, in which its lower end was inserted, and brass pins were used to hold the sockets down and keep the pillars firm in their places. "Chapter" is what we now call a capital. It was overlaid with silver. The hangings for the gate, on the east end, were of fine twined linen, having needle work of blue and purple and scarlet; but the hangings for the court, though of the same material and colors, did not have the needle work. It was very proper that the hangings of the gate should have some ornamental work, not put upon the other hangings of the court.

154. The description shows that the direction the tabernacle was intended to move, was eastward. Hence the two sides of the court are placed on the north and south, the closed end on the west, and the end having the gate, on the east. By consulting other passages, we learn that the arrangement of the *camp* was the same, the east being regarded as the head of the camp, and the north and south as the sides. The reason of this may be, that their journey was mainly toward the east; but there may have been an additional reason.

155. From the earliest antiquity, it has been customary, among all nations, to erect their temples, so as to face the east. The temples of Hindostan and China, are all placed in this position. So the great temples of the Aztecs in South America, and Mexico. So the temple of Jerusalem. The practice had its origin, no doubt, with those who regarded the sun, as the principal object of their devotion, and was continued afterwards, from custom, without any such reason.

SECTION IV.—THE BOARDS OF THE TABERNACLE.

EXODUS XXVI.

15. And thou shalt make boards for the tabernacle *of* shittim-wood standing up.

16. Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17. Two tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18. And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19. And thou shalt make forty sockets of silver under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20. And for the second side of the tabernacle on the north side *there shall be* twenty boards.

21. And their forty sockets *of* silver; two sockets under one board, and two sockets under another board.

22. And for the sides of the tabernacle westward thou shalt make six boards.

23. And two boards shalt thou make for the corners of the tabernacle in the two sides.

24. And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring; thus shall it be for them both; they shall be for the two corners.

25. And they shall be eight boards, and their sockets *of* silver, sixteen sockets; two sockets under one board.

26. And thou shalt make bars *of* shittim-wood; five for the boards of the one side of the tabernacle,

27. And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28. And the middle bar in the midst of the boards shall reach from end to end.

29. And thou shalt overlay the boards with gold, and make their rings *of* gold for places for the bars: and thou shalt overlay the bars with gold.

30. And thou shalt rear up the taber-

nacle according to the fashion thereof which was shewed thee in the mount.

CHAPTER XXXVI.

20. And he made boards for the tabernacle *of* shittim-wood standing up.

21. The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22. One board has two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23. And he made boards for the tabernacle; twenty boards for the south side southward:

24. And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25. And for the other side of the tabernacle *which is* toward the north corner, he made twenty boards,

26. And their forty sockets of silver; two sockets under one board, and two sockets under another board.

27. And for the sides of the tabernacle westward he made six boards.

28. And two boards made he for the corners of the tabernacle in the two sides.

29. And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30. And there were eight boards; and their sockets *were* sixteen sockets of silver, under every board two sockets.

31. And he made bars *of* shittim-wood; five for the boards of the one side of the tabernacle,

32. And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33. And he made the middle bar to shoot through the boards from the one end to the other.

34. And he overlaid the boards with gold, and made their rings *of* gold to be places for the bars, and overlaid the bars with gold.

156. There is a little indefiniteness in this description. There is a doubt, at first, how these boards are designed to be used, whether they are to be placed

inside the coverings or outside. A careful investigation will, however, show, that they belong inside, and that they constitute the frame, over which the coverings are to be placed. This will be evident as we advance.

157. The length of this frame was thirty cubits, and the width nine cubits; for there were twenty boards on each side, each board a cubit and a half in width; and on the end, six boards, of the same width. The height of the boards was ten cubits. And when we notice the covering that was to be spread over this, we shall show, that its size is precisely what would be required for such a frame. The two extra boards at each corner, at the rear end of the tabernacle, were probably designed to give the corners additional support, as would naturally be required. The thickness of the boards is not given, but Josephus tells us they were four fingers thick; on what authority, he does not inform us.

158. The bars, here spoken of, were intended to strengthen the frame. They appear to have been placed on the inside, as they were overlaid with gold. They ran lengthwise of the tent, and passed through golden rings attached to the boards. The reason why all the bars did not run the whole length of the tent, may have been, that it was not easy to procure them of that length. The length of the bars, except one, is not given, but Josephus assumes to say they were five cubits.

SECTION V.—THE COVERINGS OF THE TABERNACLE.

159. There were four distinct coverings of the tabernacle. So we have the statement in our version; but the more probable opinion is, that what is said of the badger's skins, should be so rendered, as to express some quality of the ram's skins, and not to denote a separate article.

(1.) THE INNER COVERING.

EXODUS XXVI.

1. Moreover, thou shalt make the tabernacle *with* ten curtains of fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work shalt thou make them.

2. The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3. The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another.

4. And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second: that the loops may take hold one of another.

6. And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

CHAPTER XXXVI.

8. And every wise-hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them.

9. The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size.

10. And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.

11. And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

12. Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13. And he made fifty taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle.

160. The tabernacle was to consist of ten curtains, all of the same size, twenty-eight cubits long, and four cubits wide. Five of these, were to be attached together, so as to form one curtain, and the other five the same. Then these two were to be joined by means of fifty gold "taches," fitting into fifty "loops" in each curtain. The curtains were of the same material and color, as were the hangings of the court, blue, purple, and scarlet, and fine twined linen. The cherubim were the images of cherubs, wrought in the cloth, and were evidently intended for ornament.

(2.) SECOND COVERING.

EXODUS XXVI.

7. And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make.

8. The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be* all of one measure.

9. And thou shalt couple five curtains by themselves, and six curtains

by themselves, and shalt double the sixth curtain in the fore-front of the tabernacle.

10. And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11. And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.

12. And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the back-side of the tabernacle.

13. And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

14. And thou shalt make a covering

for the tent *of* rams' skins dyed red, and a covering above *of* badgers' skins.

CHAPTER XXXVI.

14. And he made curtains *of* goats' hair for the tent over the tabernacle: eleven curtains he made them.

15. The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

16. And he coupled five curtains by themselves, and six curtains by themselves.

17. And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

18. And he made fifty taches *of* brass to couple the tent together, that it might be one.

161. This covering of goat's hair, was to consist of eleven curtains, instead of ten, and each curtain was to be two cubits longer than the others. The reason is obvious. It was to protect the curtain underneath it, and it must therefore be some larger. It was evidently a coarser fabric than the other, as the office assigned it sufficiently shows. The two sides of this curtain were unequal, one consisting of six pieces, and the other of five. They were joined by fifty taches, and as many loops, like the other; but here the taches are of brass, and for an obvious reason.

162. Goat's hair cloth, is used, at the present day, in the east, for making tents. Layard describes one belonging to a Kurdish chief, which it took three camels to carry. It consisted of strips, and could be taken apart and packed, like the curtains of the tabernacle.*

(3.) THIRD AND FOURTH COVERINGS.

EXODUS XXVI.

14. And thou shalt make a covering for the tent *of* rams' skins dyed red, and a covering above *of* badgers' skins.

CHAPTER XXXVI.

19. And he made a covering for the tent *of* rams' skins dyed red, and a covering *of* badgers' skins above *that*.

* Ninevah and its Remains, p. 171.

163. The rams' skins dyed red, were to form a complete covering to all the rest. This covering was of the same size as the goat's hair underneath it. The badgers' skins were placed over the other, as being more impervious to the rain. It is highly probable, however, that there is here no reference to the badger, as that animal belongs to a colder climate; and if found at all in that country, it could not have been to any extent here required.

164. The rams' skins were no doubt prepared by a process of tanning; and we know that the art of tanning the skins of animal, was understood and practiced in Egypt at that time. Some fine specimens of Egyptian leather, are found on the mummies. So says Wilkinson.

165. Over and above the whole tent, it has been suggested by Doctor Palfrey, "there may have been some temporary frame, with a standing roof, used as occasion might require, to protect the tabernacle still farther from dew and rain." One would think it was pretty well protected, without this additional covering, of which no hint is given in the record.

166. We have seen how large the frame of the tabernacle was, and what was its form. We have seen how long and wide each of the curtains, which, when united, were to form the covering over it. It may now be interesting to examine and see how the two things, the frame and the covering, match together, and in what way the one is placed over the other.

167. The frame, we have seen, was formed of boards or planks, standing on the end, side by side; and when fitted together, they formed an enclosure thirty cubits long, nine cubits wide, and ten cubits high, or forty-five feet long, and thirteen and a half wide, and fifteen high. One end was left open, and when the tent was placed in its proper position, the open end fronted the east.

168. If any one would measure this frame work,

with a view to the size of a covering that should reach entirely over it, he will find that, commencing on the ground, and measuring over it, from side to side, the distance will be twenty-nine cubits; and in the same manner, from end to end, fifty cubits. Taking off ten cubits on the east end, which is not to be covered, and he will have forty cubits. The covering then must be twenty-nine cubits one way, and forty cubits the other.

169. Now let us measure the covering, and see whether it is what is required for such a frame. There are four coverings or (leaving out the badger skins) three. The first consists of ten pieces, each piece being twenty-eight cubits long and four cubits wide. Unite them together, and evidently they make one piece twenty-eight cubits by forty. Place this over the frame, and it makes an exact fit, except that, on the sides, the curtain does not quite reach the ground.

170. We will now look at the other coverings, which are larger than the first one. The goats' hair curtain consists of eleven pieces. These are thirty cubits long and four wide; and united together, they make one curtain, forty-four cubits one way, and thirty the other. Let this be placed over the first, leaving open the east end, (except half of one curtain, or two cubits, which one passage says expressly is to come over the front end thus far,) and the tent is not only covered, but there is a narrow border resting on the ground, both on the sides and on the rear end. And with the two cubits reaching down in front, there is this excess of the outer covering over the inner one—two cubits in the rear, and one on each side.

171. The other coverings, of the same size, need not be noticed separately. Any one that will make an exact estimate, will, we think, find the above statements to be correct. Will the reader try the experiment? It will do you no harm, as an intellectual

exercise, and will render you familiar with a subject that you will not well understand without some such effort.

172. We would suggest, that the reason, why the curtains are spoken of, as being four cubits wide, before they were united together, is probably that that was the customary width of weaving this kind of fabric. It was equal to two yards of our measure.

173. We have all along estimated the width of the tabernacle, as nine cubits, because the record says, that each plank was one and a half cubits wide, and that there were six of them at the end. It is highly probable, however, that the two extra planks, that were added at the corners, were so put on, as to increase the width of the tabernacle to ten cubits. This seems in better taste, as the proportion between the length and breadth will then be exact, with no fractional difference, as in the other case. It favors this view, that, with this understanding, the covering on the sides will just reach the ground, while, with the other reckoning, it was a little too large. With this view, too, the most holy place, or holy of holies, is exactly square, being every way ten cubits. Being the dwelling place of Jehovah, was not this exact size the symbol of perfection?

SECTION VI.—DOOR OF THE TABERNACLE.

EXODUS XXVI.

36. And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work.

37. And thou shalt make for the hanging five pillars of shittim-wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast sockets of brass for them.

CHAPTER XXXVI.

37. And he made a hanging for the tabernacle-door of blue, and purple, and scarlet, and fine twined linen, of needle-work;

38. And the five pillars of it, with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets were of brass.

174. The same material is here employed, as with the inner covering of the tabernacle, "blue and purple and scarlet and fine twined linen." The pillars

are five, and of shittim wood, but the hooks and fillets are of gold. The needle work is for ornament, and it may be that cherubim were wrought upon the cloth as upon the door of the court. It may be observed, that, as we come toward the inner sanctuary, gold is used instead of silver. The hooks and fillets here are of gold, so are the capitals overlaid with gold. The same thing, connected with the court, are of silver.

SECTION VII.—THE TWO APARTMENTS.

EXODUS XXVI.

31. And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made.

32. And thou shalt hang it upon four pillars of shittim-wood overlaid with gold: their hooks *shall be of gold* upon the four sockets of silver.

33. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail

shall divide unto you between the holy place and the most holy.

CHAPTER XXXVI.

35. And he made a vail of blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he of cunning work.

36. And he made thereunto four pillars of shittim-wood, and overlaid them with gold: their hooks *were of gold*; and he cast for them four sockets of silver.

175. This vail was to separate between the holy and most holy place of the tabernacle. It was to have cherubim inwrought with the needle. The four pillars were of shittim wood, like the others, but the sockets were of silver and not of brass. Their proximity to the most holy place, is the reason for using silver and not brass. The hooks and fillets were of gold, and the overlaying of the capitals the same.

176. The point of separation, between the holy and most holy place, is considered a matter of great uncertainty; but a careful regard to the statements of the historian, will remove all doubt. The vail was to be "hung up under the taches." The taches, under which the vail was to be suspended, belong to the covering over head; and a little careful estimate will show where these were, and it will follow that all the space in front belonged to the holy place, and all back of this, to the most holy place.

177. The inner covering, that is, the one first placed over the frame, consisted of ten pieces; but these are first united, so as to make two pieces. These two are then put together by loops in one and taches in the other. Placing this over the frame, in the manner before described, and the taches that unite the two halves will be just twenty cubits from the front edge. That will leave ten cubits for the most holy place, the twenty cubits being the holy place.

178. It is generally supposed that the temple of Solomon was built, with the same regard to proportions, as the tabernacle, and we know that, in that structure, the size of the two apartments, is comparatively the same as we have supposed above, the one being half the size of the other.*

179. It is worthy of notice that this veil is made of "blue and purple and scarlet and fine twined linen; *of cunning work with cherubims* shall it be made." The cherubim are here woven into the cloth, and not wrought with the needle, as in the other instances. Plainly the art of weaving them, required greater skill, than working them with the needle. But this veil is nearer to the sacred shrine of Jehovah, than the hanging of the door, and a corresponding finish is required.

* 1 Kings vi. 2, 20.

CHAPTER IV.

TABERNAACLE FURNITURE.

CONTENTS:—The Ark; The Mercy-Seat and Cherubim; The Table and its Dishes; The Shew Bread; The Candlestick and Lamps; Oil for the Lamps; Altar of Incense; Altar of Burnt Offerings; Laver; Anointing Oil.

SECTION I.—THE ARK.

EXODUS XXV.

10. And they shall make an ark of shittim-wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11. And thou shalt overlay it with pure gold, within and without shalt thou overlay it; and shalt make upon it a crown of gold round about.

12. And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

13. And thou shalt make staves of shittim-wood, and overlay them with gold.

14. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

15. The staves shall be in the rings of the ark; they shall not be taken from it.

16. And thou shalt put into the ark the testimony which I shall give thee.

CHAPTER XXXVII.

1. And Bezaleel made the ark of shittim-wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it.

2. And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3. And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4. And he made staves of shittim-wood, and overlaid them with gold.

5. And he put the staves into the rings by the sides of the ark, to bear the ark.

180. The ark was to contain a copy of the law, so as to guard it against accident. Therefore, it was kept in the most holy place of the tabernacle, into which no one was permitted to enter, except the high priest, and he but once a year.* On this account, it was called the Ark of the Covenant. Its sacredness is indicated by its being overlaid with the most precious metal, both outside and in; and when carried from place to place, in the passage through the wilderness, this was done in the most exact and careful

* This rule could not be observed, however, while wandering in the wilderness; for every time the tabernacle was moved, from one place to another, it had to be taken down and put up by the high priest, or one of his sons. Sometimes this took place every day, and sometimes the intervals were as long as a month, or even a year.

manner, by the sons of Kohath, who carried it on their shoulders.*

181. The Heathens also had their little chests or cistæ, in which they locked up their most sacred things. In processions this was carried on poles by the priests. Such processions are represented on the monuments of Egypt.†

SECTION II.—THE MERCY-SEAT AND CHERUBIM.

EXODUS XXV.

17. And thou shalt make a mercy-seat of pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18. And thou shalt make two cherubims of gold: of beaten work shalt thou make them in the two ends of the mercy-seat.

19. And make one cherub on the one end and the other cherub on the other end; *even* of the mercy-seat shall ye make the cherubims on the two ends thereof.

20. And the cherubims shall stretch forth *their* wings on high, covering the mercy-seat with their wings, and their faces *shall look* one to another; toward the mercy-seat shall the faces of the cherubims be.

21. And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

22. And there I will meet with thee, and I will commune with thee from

above the mercy-seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

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6. And he made the mercy-seat of pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

7. And he made two cherubims of gold; beaten out of one piece made he them, on the two ends of the mercy-seat;

8. One cherub on the end on this side, and another cherub on the *other* end on that side; out of the mercy-seat made he the cherubims on the two ends thereof.

9. And the cherubims spread out *their* wings on high, *and* covered with their wings over the mercy-seat, with their faces one to another; *even* to the mercy-seat-ward were the faces of the cherubims.

182. The length and breadth of the mercy-seat was exactly the same as the ark on which it was placed. It was made of pure gold on account of its sacredness; for there was the place from which Deity would commune with the High Priest, and give commands to the people. The word cherubims, used here, and in other places, should be simply cherubim, as this is itself the plural of cherub, without adding any other letter. The cherubim were images formed of pure

* Numbers iii. 31; vii. 9.

† See Progress of Religious Ideas, by Mrs. Child, Vol. I., p. 188.

gold, and placed on each end of the mercy seat, and looking inward.

183. The precise form of the cherubim has been a matter of much discussion, among writers on Biblical subjects. We here read of their wings and faces, but this gives us but little information, as to their form, or what was their significance.

184. Hengstenberg, a learned German writer, has a long dissertation on this subject, in which he attempts to show, that the Egyptian sphinxes were the same, as the Hebrew cherubim. And if we allow that all sphinxes and cherubim did not possess always the same form, (and it is quite certain they did not,) the argument may be deemed conclusive. The sphinx was an image, combining the shape of a lion or a bull, with that of a man, and of an eagle. In Egypt, the body of the sphinx was that of a lion; but in Assyria, it was more commonly that of a bull. In both countries, these images were very numerous, and some of them of very great size. They were usually, if not always, placed at the entrance of some temple or palace. Some were overlaid with gold.*

185. "These symbols, says Bonomi, we regard as derived from the traditional description of the cherubim, which were handed down after the Deluge, by the descendants of Noah; to which origin, also, we are inclined to attribute their situation as guardians of the principal entrances of the palaces of Assyrian kings. The cherubim guarded the gates of Paradise. The cherubic symbols were placed in the adytum of the tabernacle, and afterwards in the corresponding sanctuary of the temple, and in the Assyrian palaces, they are never found, except as the guardians of portals."†

186. Of course the images, on the mercy seat, were very small, compared with those found in Egypt and

* See Layard, p. 652, and Hengstenberg, pp. 166, 167, etc.

† Ninevah and its Remains, by Joseph Bonomi, p. 183.

Assyria. But the significance of both was the same. They had the body of a lion or bull, the face of a man, and the wings of an eagle. The body represented strength, the face intelligence, and the wings swiftness. In the position they occupied in the tabernacle, they represented the power, wisdom and omnipresence of Jehovah.

SECTION III.—THE TABLE AND ITS DISHES.

EXODUS XXV.

23. Thou shalt also make a table of shittim-wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24. And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25. And thou shalt make unto it a border of an hand-breadth round about, and thou shalt make a golden crown to the border thereof round about.

26. And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27. Over against the border shall the rings be for places of the staves to bear the table.

28. And thou shalt make the staves of shittim-wood, and overlay them with gold, that the table may be borne with them.

29. And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them.

30. And thou shalt set upon the table shew-bread before me alway.

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10. And he made the table of shittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

11. And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12. Also he made thereunto a border of a hand-breadth round about; and made a crown of gold for the border thereof round about.

13. And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14. Over against the border were the rings, the places for the staves to bear the table.

15. And he made the staves of shittim-wood, and overlaid them with gold, to bear the table.

16. And he made the vessels which *were* upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold.

187. The table was two cubits long, one wide and one and a half high. The form of the dishes we can not determine with certainty. The translation is perhaps sufficiently accurate. The covers alluded to, were the covers of the bowls; and the spoons were, probably, to be used with the bowls. The use of the staves is sufficiently explained, and the mode of employing them.

The shew bread, that was to be set in order upon

the table, is spoken of more particularly in another place.

LEVITICUS XXIV.

5. And thou shalt take fine flour, and bake twelve cakes thereof: two tenth-deals shall be in one cake.

6. And thou shalt set them in two rows, six on a row, upon the pure table of the LORD.

7. And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

8. Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

9. And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

188. The twelve cakes, plainly have reference to the twelve tribes of Israel. These cakes had to be renewed every sabbath. And though they are called an offering by fire, they were not burned, but were eaten by the priests. "It was, as Bishop Patrick observes, an offering, made by fire, because the frankincense, which was put on each row of the cakes, was burned, as an offering to God, when the bread was eaten by the priests."*

189. There has been considerable controversy, as to the manner in which the cakes or loaves were placed on the table. The learned Rabbins maintain that they were placed, in two *piles*, and not two *rows*, six being placed in a pile, one upon the other. The table being only three feet long, and a foot and a half wide, would favor this opinion, as, otherwise, there would not be room enough for the loaves and the dishes.

190. The cakes or loaves were very large, containing each two tenth deals of flour, which, according to our measure, is more than a peck. It is difficult to understand how twelve such loaves could be placed on the table, and have room for the dishes, (or indeed without reference to the dishes,) unless they were placed in piles; and even then the piles would be quite high, requiring great care in making the loaves, that they might rest securely one on the other.

* Lawman, p. 96.

191. Maimonides, a learned Jew of ancient times, has given a very exact and minute description of the making of these cakes, and the manner of placing them on the table, and of removing them, and many other particulars, none of which would be very instructive or interesting to the reader.

192. The table and its dishes, had a meaning, no doubt, though we may not judge accurately of the meaning in all respects. Symbolically, it was a table set for the Lord, who had his residence in the tabernacle, and the dishes were for his use. The twelve cakes indicated, that each of the twelve tribes, had done its share toward furnishing it. The dishes are of pure gold, as none others would have been becoming for the table of the King and Lawgiver of Israel.

SECTION IV.—THE CANDLESTICK AND LAMPS.

EXODUS XXV.

31. And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

32. And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

33. Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick.

34. And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers.

35. And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36. Their knops and their branches shall be of the same: all of it shall be one beaten work of pure gold.

37. And thou shalt make the seven lamps thereof; and they shall light the lamps thereof, that they may give light ever against it.

38. And the tongs thereof, and the snuff-dishes thereof, shall be of pure gold.

39. Of a talent of pure gold shall he make it, with all these vessels.

40. And look that thou make them after their pattern, which was shewed thee in the mount.

CHAPTER XXXVII.

17. And he made the candlestick of pure gold: of beaten work made he the candlestick: his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

18. And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19. Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

20. And in the candlestick were four bowls, made like almonds, his knops and his flowers:

21. And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22. Their knops and their branches were of the same: all of it *was* one beaten work of pure gold. and his snuffers, and his snuff-dishes, of pure gold.
23. And he made his seven lamps, it, and all the vessels thereof.

193. It is not easy to get a distinct idea of this article of the tabernacle furniture. The central shaft appears to have been straight, while the branches, proceeding from it, were curved; and all terminated at the same height. The center and the branches did not form a circle, but they occupied positions that brought them all in one line of direction. Each branch had three bowls, like almonds; and the central shaft, four such bowls, making twenty-two in all. Each branch had one lamp, and the center, one, making the seven here named. The knops and flowers were for ornament. The instrument called *tongs*, in one passage, is called *snuffers* in the other. Both terms mean the same thing.

The oil for the lamps is described in another passage:—

EXODUS XXVII.

20. And thou shalt command the children of Israel, that they bring thee pure oil-olive beaten for the light, to cause the lamp to burn always.

21. In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: *it shall be* a statute forever unto their generations on the behalf of the children of Israel.

LEVITICUS XXIV.

1. And the LORD spake unto Moses, saying,

2. Command the children of Israel, that they bring unto thee pure oil-olive beaten for the light, to cause the lamps to burn continually.

3. Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations.

4. He shall order the lamps upon the pure candlestick before the LORD continually.

194. The lamps were to be ordered, from evening till morning, continually. It does not say, from morning till evening. This does not, however, prove that the lamps did not burn in the day time, as they may have required no attention during the day, if properly attended to during the night. Exodus xxx. 8, speaks of Aaron's lighting the lamps, at even, *aa*

if they had not been burning, during the day, but this does not seem conclusive;—some would have to be put out; to be lighted anew, but this could be done, in such a way that some would be burning all the time.

195. There seems as good reason for keeping the lights burning, in the day time, as in the night, as the tabernacle must have been very dark without them. Josephus thinks some of the lamps burned during the day, but not all. That is, to say the least, a fair compromise of this *important* controversy.

The lighting of the lamps is spoken of thus:—

NUMBERS VIII.

1. And the LORD spake unto Moses, saying,

2. Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick.

3. And Aaron did so; he lighted the

lamps thereof over against the candlestick, as the LORD commanded Moses.

4. And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

196. The expression, “over against,” means, that the lamps were on opposite sides of the candlestick or main shaft. All the lamps were in a row, the lamp of the shaft being in the center.

SECTION V.—ALTAR OF INCENSE.

EXODUS XXX.

1. And thou shalt make an altar to burn incense upon; of shittim-wood shalt thou make it.

2. A cubit *shall be* the length thereof, and a cubit the breadth thereof; four-square shall it be; and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

3. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

4. And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they

shall be for places for the staves to bear it withal.

5. And thou shalt make the staves of shittim-wood, and overlay them with gold.

6. And thou shalt put it before the vail that *is* by the ark of the testimony, before the mercy-seat that *is* over the testimony, where I will meet with thee.

7. And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.

8. And when Aaron lighteth the lamps at even, he shall burn incense upon it; a perpetual incense before the LORD, throughout your generations.

9. Ye shall offer no strange incense

thereon, nor burnt-sacrifice, nor meat-offering: neither shall ye pour drink-offering thereon.

10. And Aaron shall make an atonement upon the horns of it once in a year, with the blood of the sin-offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.

CHAPTER XXXVII.

25. And he made the incense altar of shittim-wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* four-square; and two cubits *was* the height of it; the horns thereof were of the same.

26. And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27. And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28. And he made the staves of shittim-wood and overlaid them with gold.

29. And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

197. This description is sufficiently plain without remark. The horns of the altar are not described, but they are doubtless what their name indicates,—projections from the corners. The place for the altar of incense was near the vail that separated the holy place from the most holy. On this altar Aaron was to burn incense, every morning and evening, when he dressed the lamps. Symbolically, this was to prevent any disagreeable odor, that might be offensive to the Divine Occupant, while the lamps were being dressed.

198. This altar was not to be for burnt offerings, nor meat offerings, nor drink offerings; nor was any other incense to be burnt upon it, but such as was prescribed.

The composition of the incense is described thus:—

EXODUS XXX.

34. And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices, with pure frankincense: of each shall there be a like *weight*:

35. And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy:

36. And thou shalt beat *some* of it

very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

37. And *as for* the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

38. Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

199. It consisted of four of the most precious

vegetable productions of the East, in equal quantities; and no other was to be used. Some of it was to be kept continually in the tabernacle for the use described. It was not to be imitated by the people. It was sacred and must not be made for vulgar uses.

200. *Stacte*. Celsius is of the opinion that it means the purest kind of myrrh. But it is difficult, if not impossible, to arrive at certainty on the subject. *Onycha*. It consists of the cover or lid of a species of muscle, which, when burnt, emits a musky odor. *Galbanum*. It is a resinous gum, of a brownish yellow color, and strong disagreeable smell. We have the authority of Pliny, that it was used with other resinous ingredients, in making perfumes, among the ancients. *Frankincense*. A vegetable resin, brittle, glittering, and of a bitter taste, used for the purpose of sacrificial fumigation. It is obtained by successive incisions in the bark of a tree called *arbor thursis*. The Hebrews imported their frankincense from Arabia, and more particularly from Saba.*

The particular place, in the tabernacle, that each of the above articles of its furniture, was to occupy, is pointed out in the following passage:—

EXODUS XXVI.

34. And thou shalt put the mercy-seat upon the ark of the testimony in the most holy place.

35. And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

201. The ark of the covenant, with the mercy seat upon it, was in the most holy place, as being, so to speak, nearest to the very presence of Jehovah. The table, and the candlestick, were in the holy place, and separated from the ark by the vail. The table was on the north side of this space, and the candlestick on the south side, it being understood that the tabernacle fronted eastward.

* See Calmet, Kitto, Smith and other standard authors.

202. The altar of incense was also in the holy place, but it was near the vail and separated from the ark and mercy seat by the vail only.

A little careful thought will fix this arrangement in the mind, so that it will not be forgotten.

SECTION VI.—ALTAR OF BURNT OFFERINGS.

EXODUS XXVII.

1. And thou shalt make an altar of shittim-wood, five cubits long, and five cubits broad: the altar shall be four-square: and the height thereof *shall be* three cubits.

2. And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

3. And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his flesh-hooks, and his fire-pans: all the vessels thereof thou shalt make of brass.

4. And thou shalt make for it a grate of net-work of brass; and upon the net shalt thou make four brazen rings in the four corners thereof.

5. And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6. And thou shalt make staves for the altar, staves of shittim-wood, and overlay them with brass.

7. And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8. Hollow with boards shalt thou

make it: as it was shewed thee in the mount, so shall they make it.

CHAPTER XXXVIII.

1. And he made the altar of burnt-offering of shittim-wood: five cubits *was* the length thereof, and five cubits the breadth thereof: *it was* four-square; and three cubits the height thereof.

2. And he made the horns thereof on the four corners of it: the horns thereof were of the same: and he overlaid it with brass.

3. And he made all the vessels of the altar, the pots, and the shovels, and the basins, *and* the flesh-hooks, and the fire-pans: all the vessels thereof made he of brass.

4. And he made for the altar a brazen grate of net-work under the compass thereof beneath unto the midst of it.

5. And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.

6. And he made the staves of shittim-wood, and overlaid them with brass.

7. And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

203. The material with which this altar was overlaid, and of which its furniture was made, shows that it was for coarser uses than the altar of incense, or other things inside the tabernacle. Like all else connected with the tabernacle and court, it was designed to be moved, and with this in view, the requisite staves or rods, were made and put into the rings. The horns of the altar projected from the four corners.

204. The instruments, here named, all have reference to the uses this altar was put to. The pans

were to receive the ashes that fell through the grate, the shovels for any purpose to which they were adapted, the basins to receive the blood of the victims, the flesh hooks to withdraw the flesh from the pot or cauldron, and the fire pans or tongs, to enliven the fire. *Pan*, in one passage, is *pot* in the other. Both mean the same thing. The grate was to retain the fire and the fuel, while the ashes fell through. It seems to have extended only half way across the altar, but the language is ambiguous.

SECTION VII.—THE LAVER.

EXODUS XXX.

17. And the Lord spake unto Moses, saying,

18. Thou shalt also make a laver of brass, and his foot *also* of brass, to wash *withal*: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19. For Aaron and his sons shall wash their hands and their feet thereat:

20. When they go into the tabernacle of the congregation, they shall wash with water, that they die not: or when

they come near to the altar to minister to burn offering made by fire unto the LORD:

21. So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

CHAPTER XXXVIII.

8. And he made the laver of brass, and the foot of it of brass, of the looking-glasses of *the women* assembling, which assembled *at* the door of the tabernacle of the congregation.

205. The use of this laver is clearly stated; and its necessity in view of the nature of the ceremonies, belonging to their ritual, is very apparent. And though the washing, before entering on their duties, is particularly enjoined upon the priests, there is no doubt that it was found a great convenience, when those duties had been completed. Indeed, though the ritual of the Hebrews involved official duties, of an uncleanly character, yet the arrangements for cleanliness, are such as to obviate all objections to their institutions arising from this consideration.

206. The laver and its foot were made of the looking glasses* of the women. It will be recollected that

* One would suppose, that the translators might have seen the impropriety of rendering this term looking *glasses*, when the passage tells us expressly,

the tabernacle furniture was made of materials, furnished by the people, of their own good will. It appears, therefore, that the laver was made of the brazen mirrors of the women, for, in those days polished brass, (or rather copper,) was used for mirrors, and not glass, as at present. And the zeal of the women is manifest, in their willingness to contribute so necessary and valuable an article, for such a purpose. Doctor Palfrey suggests that the laver, being made of brass, and no doubt highly polished, would serve as a mirror for the priests, while performing their ablutions. Doctor Adam Clarke suggests, that the women, having already parted with their *ornaments*, to make the tabernacle furniture, might be less inclined to retain their *mirrors*, having now but little use for them.

207. Whether the assembling of the women, at the door of the tabernacle, was for that particular object, or habitual, the passage does not state. The latter is the more obvious construction; and hence it may be inferred, that, among the Hebrews, as well as other ancient nations, some of the duties of the sanctuary, were performed by females; and the possession of mirrors, would indicate that they were women of the highest rank.

208. Hengstenberg renders the passage thus:—“And he made the laver, of brass, and its foot, of brass, of the mirrors of the female servants, who served at the gate of the tabernacle of the congregation.” “According to Strabo, the most noble and beautiful maidens, were devoted to Jupiter Ammon. Wilkinson says, of the Egyptian holy women:—“The sculptures show that they were women of the highest rank, since all the occupants of these tombs, (referring to certain tombs at Thebes,) were either the wives or daughters of kings.”*

that the laver was made of *brass*. Had they used the term *mirrors*, they would have avoided this impropriety.

* Hengstenberg, p. 201.

SECTION VIII.—THE ANOINTING OIL.

EXODUS XXX.

22. Moreover, the LORD spake unto Moses, saying,

23. Take thou also unto thee principal spices, of pure myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*,

24. And of cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil-olive an hin:

25. And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.

26. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

27. And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28. And the altar of burnt-offering with all his vessels, and the laver and his foot.

29. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.

30. And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.

31. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

32. Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it is holy, *and* it shall be holy unto you.

33. Whosoever compounded *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people.

209. Here are four of the most valuable productions of the East, compounded in certain proportions and mixed with olive oil. The myrrh and the cassia are reckoned at five hundred *shekels* each, but the cinnamon and the calamus at two hundred and fifty, and a hin of olive oil.* The like of this was not to be manufactured, for any other purpose; nor was this to be used, in any other way, than as here prescribed.

210. Myrrh is the exudation of a tree found in Arabia, but much more extensively in Abyssinia. It was an article of commerce by the Egyptians, and was highly esteemed by the Jews and the Egyptians, as well as by the Greeks and Romans. Cassia bark is distinguished with difficulty from cinnamon. It has the same general appearance, smell, and taste; but its substance is thicker and coarser, its color darker, and its flavor not so sweet. It is obtained from the Malabar coast and other eastern countries

* If we reckon the shekel at half an ounce, Troy weight, which is probably not far from the true estimate, we can easily calculate the quantity of anointing oil, required by Moses in the above passage. It was a fraction less than twenty-two pounds of one kind, and eleven pounds of each of the others. The hin is about five quarts. This was the quantity of oil, mixed with the myrrh, cinnamon and calamus. The whole would be about fifty pounds.

Cinnamon is well known. It is obtained from the East Indies.

211. Calamus was a sweet aromatic reed. It was found in Arabia, according to Pliny, Dionysius, and others. It is still highly valued by the Arabians. The best is imported from India. Olive oil needs no description. Unguents were very much used by the Egyptians, and indeed by all ancient nations, having some degree of civilization. Hengstenberg speaks of vases, discovered in Egypt, containing unguents, whose flavor is still distinguishable!*

CHAPTER V.

THE PRIESTHOOD.

CONTENTS:—Aaron and his Sons set apart to the Priesthood; The Ephod; Breastplate; Chains and Rings of the Ephod and Breastplate; Robe; Miter and Golden Crown; General Statement; Approval of Moses.

212. Among all nations, having an established religion, there has been a set of men, appointed to discharge its most sacred duties. We read of priests as far back as Abraham; but, among the patriarchs, there was no order of men, having this title, or having in charge these duties. The patriarchs offered sacrifices, but not according to any prescribed forms; observing, we may presume, the customs generally prevailing among other nations in that part of the world. There were priests, however, among the Hebrews before the priesthood of Aaron was established; and these discharged the duties of their station, by the general consent of the people, or by

* p. 150.

some other sanction of which we have no record, and in a manner of which we have very imperfect information.

The priesthood of which we are now to speak, is that of Aaron and his sons, and the forms observed are such as are described in the Hebrew ritual.

SECTION I.—AARON AND HIS SONS SET APART TO THE PRIESTHOOD; THE SACERDOTAL GARMENTS.

EXODUS XXVIII.

1. And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

2. And thou shalt make holy garments for Aaron thy brother, for glory and for beauty.

3. And thou shalt speak unto all *that are* wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

4. And these *are* the garments which they shall make: a breast-plate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle; and they shall make holy garments for Aaron thy

brother, and his sons, that he may minister unto me in the priest's office.

NUMBERS III.

1. These also *are* the generations of Aaron and Moses, in the day *that* the LORD spake with Moses in mount Sinai.

2. And these *are* the names of the sons of Aaron: Nadab the first-born, and Abihu, Eleazar, and Ithamar.

3. These *are* the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.

4. And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

213. The ground of preference for Aaron and his sons, as priests, does not appear. Aaron was the brother of Moses, and had been associated with him, as leader of the people; and his knowledge of their temper and disposition fitted him to fill this office better than any other man. That he was appointed, out of respect to the wishes of Moses, because he was his brother, as some have suggested, there is no evidence. If Moses wished his relations to fill important and honorable offices, it is worthy of consideration why he did not place his own sons in some such positions. Instead of this, they are not distinguished from the other members of the tribe of Levi.

214. There were two grand departments of duty to

be filled; and while Moses filled one, Aaron was the most suitable person, and best qualified no doubt, to fill the other; and both received their commission from above.

Aaron was to have official vestments adapted to his station and the sacred functions of his office. These are specially named and described.

SECTION II.—THE EPHOD.

EXODUS XXVIII.

5. And they shall take gold, and blue, and purple, and scarlet, and fine linen

6. And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work

7. It shall have the two shoulder-pieces thereof joined at the two edges thereof, and so it shall be joined together.

8. And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof: even of gold, of blue, and purple, and scarlet, and fine twined linen

9. And thou shalt take two onyx-stones, and grave on them the names of the children of Israel;

10. Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth.

11. With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12. And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the Lord upon his two shoulders for a memorial.

13. And thou shalt make ouches of gold;

14. And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

CHAPTER XXXIX.

1. And of the blue, and purple, and scarlet, they made clothes of service, to do service in the holy place, and made the holy garments for Aaron; as the Lord commanded Moses.

2. And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen

3. And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work

4. They made shoulder-pieces for it, to couple it together, by the two edges, as it was coupled together

5. And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof, of gold, blue, and purple, and scarlet, and fine twined linen as the Lord commanded Moses.

6. And they wrought onyx-stones inclosed in ouches of gold, graven as signets are graven, with the names of the children of Israel

7. And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel; as the Lord commanded Moses.

215. Ancient Egypt produced the finest linen in the world. Wilkinson says:—"In general quality, it is equal to the finest now made, and for the evenness

of the threads, without knot or break, it is far superior to any of modern manufacture.”*

216. The priests in Egypt dressed in linen, as we learn from good authority. “Plutarch agrees with Herodotus, in stating that their (the Egyptian priests’) dress was of linen and not of wool;” for he adds, “it would be inconsistent in men who take so much pains to remove their hair from their body, to wear clothes, made of the wool, or the hair of animals.”†

217. The way the gold was used, in connection with the linen thread, is clearly described in one of the above passages. It was wrought into the texture of the cloth, so as to form significant images, chiefly the cherubim.

218. The Hebrews are often reminded that they are twelve tribes; and the names of the tribes, upon the ephod of the High Priest, and upon his breastplate, indicated that he was to be impartially the High Priest of the whole nation, and not of any particular tribe. The names upon the ephod are put down according to their age. No such thing is said of the order of names on the breastplate.

SECTION III.—THE BREASTPLATE.

EXODUS XXVIII.

15. And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen shalt thou make it.

16. Four-square it shall be, *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

17. And thou shalt set in it settings of stone, *even* four rows of stones; *the first row shall be* a sardius, a topaz, and a carbuncle: *this shall be* the first row.

18. And the second row *shall be* an emerald, a sapphire, and a diamond.

19. And the third row a ligure, an agate, and an amethyst.

20. And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.

21. And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be according to the twelve tribes.

* * * * *

29. And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place*, for a memorial before the LORD continually.

30. And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron’s heart, when he goeth in before the LORD: and Aaron shall bear the

* Rawlinson’s Herodotus, Vol. II., p. 64.

† Id., Vol. II., p. 68.

judgment of the children of Israel upon his heart before the LORD continually.

CHAPTER XXXIX.

8. And he made the breast-plate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen.

9. It was four-square; they made the breast-plate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

10. And they set in it four rows of stones: *the first row was* a sardius, a

topaz, and a carbuncle: this *was* the first row.

11. And the second row, an emerald, a sapphire, and a diamond.

12. And the third row, a ligure, an agate, and an amethyst.

13. And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings.

14. And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with *his* name, according to the twelve tribes.

219. The cunning work, here referred to, is sufficiently explained in connection with the ephod. The gold was beaten thin, and then cut into narrow strips or threads, and wrought into the cloth. The four rows of stones, in the breastplate, each stone having the name of one of the tribes, were probably designed to correspond with the order of march through the wilderness; for in that order, the camp was divided into four parts, each having three tribes. And if this be so, the names were no doubt written, in the same order; the name of the tribe of Judah, being on the first stone, the sardius; that of Issachar, upon the second, the topaz; that of Zebulon, on the third, the carbuncle; and so on, according to the order given in the text.

220. The name was to be engraved, like the engraving of a signet. The signet is an instrument, having a name upon it, to stamp upon a letter or other document, and thus to identify the individual who wrote it, and the more surely to guard against imposture.

221. The *sardius* is the stone now called cornelian, from its color, which resembles that of raw flesh. The Hebrew name is derived from a root which signifies *red*. The more vivid the red, the higher the estimation in which it is held. It was anciently, as now, more frequently engraved, than any other stone. The Hebrews probably obtained it from Arabia.

222. The *topaz* is a precious stone, having a strong glossy luster. Its prevailing color is wine red, of every degree of shade. It was very valuable.* *Carbuncle* is a transparent red stone, with a violet shade, and a strong glossy luster. *Emerald*. The Septuagint and Josephus render it carbuncle. On the whole, the particular kind of stone denoted, must be regarded as uncertain.

223. The *sapphire* is next in value and hardness to the diamond, and is mostly of a blue color of various shades. It is often found in collections of ancient gems. Calmet thinks that what is here called *diamond*, has reference to adamant. It is used for cutting, or writing upon, glass or other hard substances.

224. The *ligure* is the same as the hyacinth. The color is orange, which sometimes forms into reddish brown. It is harder than the emerald, but the artists of antiquity frequently engraved upon it. Obtained from the Indies. The *agate* is a precious stone, said to take its name from Achates in Sicily, where it was first found. Agates, which are of various colors, are likewise procured in Phrygia, in India, in various parts of Europe, and at the Cape of Good Hope.

225. *Amethyst*. Its color is that of new wine. The *beryl* is of a pale sea green color, inclining sometimes to water blue, and sometimes to yellow. Beryls are found, but not often, in collections of ancient gems. It was a stone of great value.†

226. *Onyx* is a Greek word for the human nail; and the stone takes its name from the resemblance of the ground color, to that lunated spot at the base of the nail. *Jasper* is a precious stone of various colors.‡

URIM AND THUMMIM.

227. What is meant by these words, it may be

* Job xxviii. 19; Ezekiel xxviii. 13.

† Genesis ii. 12; Job xxviii. 16.

‡ See these several articles in Calmet and Kitto.

presumptuous in us to decide, after so much discussion among the learned on the subject, and in view of the great number of diverse opinions that have been defended. These words are *transferred* from the original, and not translated. They literally mean *light* and *perfection*; but here they are used in the plural, which is a common usage in the Hebrew, when more than the usual emphasis is required.

228. Evidently they denote something very bright and beautiful, and very perfect; and, with due respect for the profundity of erudition that has been exhausted on the discussion of their meaning, we are inclined to adopt a very simple and easy construction, and say, that they denote the bright and beautiful gems that were attached to the breastplate,—nothing more, and nothing less. We venture to state this as our settled conviction, though it gives us no claim to renown for extensive research or profound erudition.

229. Those costly gems, on which the names of the twelve tribes were engraved, formed one of the most brilliant objects on which the eye could look. To call them *lights* and *perfections*, was no more than an emphatic way of expressing their transcendent brilliancy, in entire harmony with the idiom of the Hebrew language.

230. Besides this, the gems themselves had a meaning to correspond with their glittering appearance. The communications that were to be made to the people, through the High Priest, who wore this badge of office, were to be what the Septuagint expresses, in its translation of these terms, "*truth and revelation*." We may reasonably presume that these jewels had the same significance, as another arrangement, not very unlike it, that we are assured existed among the Egyptians.

231. Diodorus says, the High Priest, in Egypt, when he performed his official duties, wore around his neck, an image of sapphire, which was called *truth*.

Rosellini says, "Among the monuments of the tombs (in Egypt) representations of persons are found, who filled the office of chief judge and who wore the common little image of the goddess Thmei, suspended from his neck. Wilkinson gives, from the Theban monuments, an engraving of the goddess, who was honored under the double character of *truth* and *justice*, and was represented with closed eyes."*

232. That the Urim and Thummim of Moses was not a new and unheard of institution, may be inferred from the manner in which it is mentioned. There is no description, as there would have been, if it had not been well understood.

233. We will give the opinions of a few of the writers, who have explained this subject in a different manner. "The most probable opinion of the Urim and Thummim," says the learned Doctor Jahn, "is, that it was a sacred lot.† There were employed, perhaps, in determining this lot, three precious stones, on one of which, was engraved *yes*, on the other *no*, the third being destitute of any inscription. The question proposed, therefore, was always to be put in such a way that the answer might be direct either *yes* or *no*, provided any answer was given at all.

234. "These stones were carried in a purse or bag, formed by the lining or interior of the Pectoral; (breastplate;) and when the question was proposed, if the High Priest drew out the stone which exhibited *yes*, the answer was affirmative; if the one on which *no* was written, the answer was negative; if the third, no answer was to be given.‡ It would seem from the expressions which are employed in Exodus xxviii. 30, that Urim and Thummim was more ancient than the time of Moses, and it appears furthermore that it

* Hengstenberg, p. 159.

† 1 Samuel xiv. 41, 42.

‡ Job vii. 18-21; 1 Samuel xiv. 40-43; xxviii. 6.

was never resorted to, subsequent to the time of David.”*

235. Michaelis, on Urim and Thummim, quoted by Jahn, says:—*

“That, in making distributions of property, and in cases of disputes relating to *meum* and *tuum*, recourse was had to the lot, in default of any other means of decision, will naturally be supposed. The whole land was partitioned by lot; and that in after times, the lot continued to be used, even in courts of justice, we see from Proverbs xvi. 33; xviii. 18, where we are expressly taught to remember, that it is Providence which maketh the choice; and that, therefore, we ought to be satisfied with the decision of the lot, as the will of God. It was for judicial purposes, in a particular manner, that the sacred lot, called *Urim* and *Thummim* was employed; and on this account the costly embroidered pouch, in which the Priest carried this sacred lot on his breast, was called the judicial ornament.”

236. That the sacred lot existed among the Hebrews, is not doubted, for we often read of important matters being decided in this way. But we are not aware that this lot is ever called Urim and Thummim. And in the absence of any such statement, we prefer to retain the simpler view we have before expressed. In one or two places, answers from God, are spoken of as being obtained by Urim and Thummim; but the meaning, we conceive to be, that they were obtained through the High Priest, who, alone, had the right to wear the breastplate.

237. It was called a “breastplate of judgment,” plainly because it was the business of the High Priest to decide the highest questions of duty and of justice, both to the individual and to the nation.

238. Palfrey has the following passage, which will confirm this view; “I take them to be simply a name

* Jahn, Biblical Archaeology, p. 467.

given to the twelve magnificent jewels of the breastplate, which might well be called 'perfect radiance.' The words occur in only four texts of the law, neither of which, countenances, in any degree, the extravagant notions which have obtained currency upon the subject."*

239. Tappan says; "These jewels are called Urim and Thummim, which signify *light and perfection*. As the use of this breastplate was to inquire of God, and to receive and publish his doctrines, on great occasions, so these two words were probably inscribed on or woven into it, to signify that the answers given, on such occasions, should be *luminous and complete*."†

240. It will confirm this view, to remember, that all the priest's garments are said, in other passages, to be made *for glory and for beauty*. In the same sense in which this is true, it is true of the gems of the breastplate, that they were for *light and perfection*. The usage is the same in both cases.‡

SECTION IV — THE CHAINS AND RINGS OF THE BREASTPLATE AND EPHOD.

EXODUS XXVIII.

22. And thou shalt make upon the breast-plate chains at the ends of wreathen work of pure gold.

23. And thou shalt make upon the breast-plate two rings of gold, and shalt put the two rings on the two ends of the breast-plate.

24. And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breast-plate.

25. And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulder-pieces of the ephod before it.

26. And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breast-plate in the bor-

der thereof, which is in the side of the ephod inward.

27. And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the fore-part thereof, over against the other coupling thereof, above the curious girdle of the ephod.

28. And they shall bind the breast-plate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breast-plate be not loosed from the ephod.

29. And Aaron shall bear the names of the children of Israel in the breast-plate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.

* Lectures, I., 211.

† Lectures, p. 160.

‡ See Exodus xxviii. 2, 40.

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15. And they made upon the breast-plate chains at the ends, of wreathen work of pure gold.

16. And they made two ouches of gold, and two gold rings, and put the two rings in the two ends of the breast-plate.

17. And they put the two wreathen chains of gold in the two rings on the ends of the breast-plate.

18. And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod, before it.

19. And they made two rings of gold,

and put *them* on the two ends of the breast-plate, upon the border of it, which *was* on the side of the ephod inward.

20. And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod:

21. And they did bind the breast-plate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breast-plate might not be loosed from the ephod; as the LORD commanded Moses.

241. It is difficult to get an exact idea of the position of the rings and chains, here mentioned; but it is easy to see that the original description was intended to be very exact, and it was doubtless entirely plain at first. The purpose had in view, however, is obvious, it being to connect the breastplate and ephod securely to each other, and to the person of the priest, so that no ordinary accident would displace them. There is mention of four rings, attached to the breastplate, and two, to the ephod; and they are united together by two gold chains, and two cords of blue lace. And as the ephod was held firmly to the body, by the "curious girdle," underneath the other arrangements, as the passage says, there could be little danger of either getting out of place.

SECTION V.—THE ROBE.

EXODUS XXVIII.

31. And thou shalt make the robe of the ephod all of blue.

32. And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33. And *beneath*, upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about:

34. A golden bell and a pomegranate,

a golden bell and a pomegranate, upon the hem of the robe round about.

35. And it shall be upon Aaron, to minister: and his sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.

CHAPTER XXXIX.

22. And he made the robe of the ephod of woven work, all of blue.

23. And *there was* a hole in the midst of the robe, as the hole of an haberge-

on, *with* a band round about the hole, that it should not rend.

24. And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, *and* twined *linen*.

25. And they made bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;

26. A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in*; as the Lord commanded Moses.

242. The robe was woven, and was all of blue thread. It had an opening, for the neck, like the habergeon, which was an article of defensive armor, fitted round the neck, and designed to protect the neck and shoulders. The pomegranate was a very beautiful plant, and was therefore a becoming ornament to be wrought upon the robe; and being wrought of different colors, upon a groundwork of blue, the ornament became more conspicuous and beautiful.*

243. The bells were suspended from the border of the robe, between the pomegranates. The object of these bells is not stated, except, that they might be heard when the priest should go into the most holy place, and when he should come out. But we may gather some things, from the customs of ancient nations, that will help us to explain this matter. The ancient kings of Persia, says Calmet, who in fact united in their own persons, the regal and sacerdotal offices were accustomed to have the fringes of their robes, adorned with pomegranates and golden bells.†

244. Some of the eastern monarchs required of their subordinate officers, the ringing of a bell, in the ante-room of the palace, and an answer to it by the monarch, before they could enter his presence. A violation of this rule was a capital offense. Hence the reason given, why the High Priest must have the golden bells, here spoken of, is that *he die not*. To go into the presence of the King, without them, would be a capital offense.

* Layard tells us that the pomegranates were a very common Assyrian ornament. p. 644.

† Art., Bell.

245. We must not forget that the tabernacle was the residence of Jehovah, and the most holy place, or holy of holies, was specially sacred. If we do not keep this idea in mind, we shall fail to comprehend the significance of many things connected with the Hebrew ritual.

SECTION VI.—THE MITER AND GOLDEN CROWN.

EXODUS XXVIII.

86. And thou shalt make a plate of pure gold, and grave upon it *like* the engravings of a signet, HOLINESS TO THE LORD.

87. And thou shalt put it on a blue lace, that it may be upon the mitre; upon the fore-front of the mitre it shall be.

88. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

89. And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needle-work.

CHAPTER XXXIX.

30. And they made the plate of the holy crown of pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO THE LORD.

31. And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the LORD commanded Moses.

246. This golden crown and plate of gold, with the inscription, "HOLINESS TO THE LORD," was intended to remind, both the High Priest and the people, of the sacredness of his office, and to secure for him the respect due to one occupying his position. It was attached to the fore front of the miter, or cap, worn by the priest. The priest was "to bear the iniquity of the holy things." He was responsible for the faithful discharge of his sacerdotal duties, and must not bring dishonor on the sacred functions which had been committed to his care.

The robe of fine linen was embroidered, that is, its ornaments were wrought into the cloth by the weaver, but the curious girdle was made with the needle.

SECTION VII.—GENERAL STATEMENT.

EXODUS XXVIII.

40. And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41. And thou shalt put them upon Aaron thy brother, and his sons with him: and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

42. And thou shalt make them linen breeches to cover their nakedness: from the loins even unto the thighs they shall reach;

43. And they shall be upon Aaron, and upon his sons, when they come in

unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity and die. *It shall be a statute for ever unto him, and his seed after him.*

CHAPTER XXXIX.

27. And they made coats of fine linen, of woven work, for Aaron and for his sons,

28. And a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen,

29. And a girdle of fine twined linen, and blue, and purple, and scarlet, of needle work; as the LORD commanded Moses.

247. Here the miter is mentioned, and is seen to be a cap that fitted to the top of the head, and was made of fine linen. The girdle of needle work, is the same as the "curious girdle" of the ephod. The coats are short coats or tunics. These were worn underneath the robe. The breeches are clearly described, and the extent to which they were to cover the body. They answered to the drawers in use at the present day, only they did not extend so far down toward the feet.

EXODUS XXIX.

29. And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.

30. *And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.*

248. It will be seen that the consecrating services of Aaron lasted seven days; and this passage states that the sacerdotal garments shall be put upon his successor, seven days before he enters on the duties of his office.

SECTION VIII.—APPROVAL OF MOSES.

EXODUS XXXIX.

32. Thus was all the work of the tabernacle of the tent of the congregation

finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.

33. And they brought the tabernacle

unto Moses, the tent, and all his furniture, his tables, his boards, his bars, and his pillars, and his sockets:

34. And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering;

35. The ark of the testimony, and the staves thereof, and the mercy-seat;

36. The table, *and* all the vessels thereof, and the shew-bread;

37. The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light;

38. And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle-door;

39. The brazen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot;

40. The hangings of the court, his pillars, and his sockets, and the hangings for the court-gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation:

41. The clothes of service to do service in the holy *place*, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

42. According to all that the LORD commanded Moses, so the children of Israel made all the work.

44. And Moses did look upon all the work, and behold, they had done it as the LORD had commanded, even so had they done it; and Moses blessed them.

249. This is very plain and needs no comment. It is simply an enumeration of the things we have been speaking of separately. By a careful comparison of this passage, with the other passages, I do not discover that any thing has been omitted.

CHAPTER VI.

TABERNACLE AND PRIESTHOOD.

CONTENTS:—Setting up the Tabernacle and Arranging its Furniture; Capitation Tax for the Tabernacle; Aggregate Expense; Divine Approval; Offerings of the Princes; Consecration of Aaron and his Sons; Additional Offerings by Aaron and the People.

SECTION I.—SETTING UP THE TABERNACLE AND ARRANGING ITS FURNITURE.

EXODUS XL.

1. And the LORD spake unto Moses, saying,

2. On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

3. And thou shalt put therein the ark of the testimony, and cover the ark with the vail.

4. And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.

5. And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6. And thou shalt set the altar of the

burnt-offering before the door of the tabernacle of the tent of the congregation.

7. And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

8. And thou shalt set up the court round about, and hang up the hanging at the court-gate.

9. And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10. And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.

11. And thou shalt anoint the laver and his foot, and sanctify it.

* * * * *

17. And it came to pass in the first month, in the second year, on the first day of the month, *that* the tabernacle was reared up.

18. And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19. And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20. And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark:

21. And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

22. And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

23. And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

24. And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25. And he lighted the lamps before the LORD, as the LORD commanded Moses.

26. And he put the golden altar in the tent of the congregation, before the vail:

27. And he burnt sweet incense thereon; as the LORD commanded Moses.

28. And he set up the hanging at the door of the tabernacle.

29. And he put the altar of burnt-offering *by* the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering; as the LORD commanded Moses.

30. And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

31. And Moses, and Aaron, and his sons, washed their hands and their feet thereat:

32. When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

33. And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court-gate: so Moses finished the work.

252. It is well to fix in our minds the position of each article of tabernacle furniture. The court and tabernacle front the east; hence we must go to the east end, to find an entrance. Passing through the curtain gateway, the first object seen, is the brazen altar of burnt offerings. Turning to the right, so as to pass this altar, we meet the brazen laver. A little farther, is the door of the tabernacle. Entering, at our right are the table and shew bread; at our left, is the golden candlestick, and in front near the vail the golden altar of incense. Advance a little, and lift the vail. We do so, and right before us, is the ark of the covenant, upon which are the two cherubim with out-

spread wings. Between these is the mercy seat, and here is manifested the glorious presence of the Almighty.

253. Let us retire, and think reverently, on the goodness and condescension of our Heavenly Father, who has taken so much pains to help our feebleness, and lift us up to right conceptions of himself.

Obviously there could not be a better arrangement in view of the services to be performed.

254. Anointing has been practiced by other nations, besides the Hebrews, in their consecrating ceremonies. The Egyptians consecrated their priests in this way.

Here *tabernacle* designates the frame, and *tent* the covering; but ordinarily these terms will be found to be interchangeable. The tent of the congregation, and the tabernacle of the congregation, and the tent of the tabernacle of the congregation, all mean the same thing.

SECTION II.—CAPITATION TAX FOR THE TABERNACLE.

EXODUS XXX.

11. And the LORD spake unto Moses, saying,

12. When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them: that there be no plague among them when *thou* numberest them.

13. This they shall give, every one that passeth among them that are numbered, half a shekel, after the shekel of the sanctuary: (a shekel ~~is~~ twenty gerahs:) an half shekel *shall be* the offering of the Lord.

14. Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

15. The rich shall not give more, and the poor shall not give less than half a shekel, when *they* give an offering unto the LORD to make an atonement for your souls.

16. And thou shalt take the atonement-money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

255. The tax here required, of half a shekel, was to be paid by the people, (meaning the men,) from twenty years old and upward; and it was to be equal upon the rich and the poor. It was not so large a

sum (about twenty-five cents) but that all could pay it. And though the same amount, we may suppose, could have been obtained, in the same manner as the rest, and perhaps much easier, yet we can see plainly that that would not have been the best way. The tax was to indicate that the tabernacle service was something in which all should be equally interested; and that all, the rich and the poor, would be benefited alike by the institution.

256. It will be seen that the number that paid this tax, was six hundred and three thousand five hundred and fifty.* Another numbering took place soon after this, with the same result, showing that both numberings were near together, or more likely, the last was not properly a numbering, but an examination and adoption of the former estimates.†

The order for a tax is particular to require that the tax shall be, after the shekel of the sanctuary. Probably a standard shekel was kept in the sanctuary, to prevent the use of false weights. Some, without sufficient reason, have maintained that the Hebrews had two systems of estimating the value of money, one, according to the sanctuary; and the other, a secular arrangement.

SECTION III.—AGGREGATE EXPENSE.

EXODUS XXXVIII.

21. This is the sum of the tabernacle, *even* of the tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

22. And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the Lord commanded Moses.

23. And with him *was* Aholiab, son of Ahisamach of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24. All the gold that was occupied for the work in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

25. And the silver of them that were numbered of the congregation *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

26. A bekah for every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old

* Exodus xxxviii. 26.

† Numbers i. 1, 46.

and upward, for six hundred thousand and three thousand and five hundred and fifty *men*.

27. And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

28. And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29. And the brass of the offering was

seventy talents, and two thousand and four hundred shekels.

30. And therewith he made the sockets to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar.

31. And the sockets of the court round about, and the sockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

257. It appears from this passage, that all the gold used in building and furnishing the tabernacle, namely, twenty-nine talents and seven hundred and thirty shekels, was the "gold of the offering"; in other words, it was what was voluntarily given by the people. The silver used, which was one hundred talents and seventeen hundred and seventy-five shekels, was all obtained by the capitation tax, it being the aggregate of the half shekel, each was required to pay. The brass was a part of the offering, and no part of the tax.

258. We learn one thing from this passage, which has not been so definitely stated before, namely, how many shekels make a talent. Here are six hundred and three thousand five hundred and fifty persons, paying half a shekel each; and the aggregate is one hundred talents and seventeen hundred and seventy-five shekels. Obviously the number of shekels paid was half of the six hundred and three thousand five hundred and fifty, that is, three hundred and one thousand seven hundred and seventy-five. Taking out of this, seventeen hundred and seventy-five shekels, the fractional part of the sum given, and we have just three hundred thousand shekels remaining. These are the one hundred talents making three thousand shekels to one talent.

259. It is a tolerably fair inference, that it took the same number of shekels of gold, to make a talent of gold, and the same of brass to make a talent of brass.

And this is confirmed by the fact, stated in the passage, that, besides the twenty-nine talents of gold, there were seven hundred and thirty shekels; and besides the seventy talents of brass, there were two thousand and four hundred shekels.

It is interesting to search the Scriptures, and find out important facts for ourselves, and not take them altogether at second hand.

260. The passage tells us definitely, how the silver was used. The one hundred talents made one hundred sockets. It may be well to inquire, how this statement agrees with what we have already learned of the number of sockets required, of this kind. The sockets, mentioned in connection with the court, were of brass; and the pillars, at the door of the tabernacle, had brass sockets. But the boards of the tabernacle, twenty on each side, and eight at the end, had each two sockets of silver; and the pillars of the vail, between the holy place and the most holy, had four sockets of silver. Altogether these make the one hundred sockets required.

261. The value of the gold and silver and brass, (or copper,) as these are now valued, can not easily be arrived at; nor is there an entire agreement in authors, who have made this a specialty in their researches. If we follow Calmet, who is as good authority as there is, the shekel of silver will be fifty cents, or very near that sum, and the shekel of gold four dollars. With this reckoning, the three hundred and one thousand seven hundred and seventy-five shekels of silver, was worth half that number of dollars, namely one hundred and fifty thousand eight and eighty-seven dollars and fifty cents; and the gold, which was twenty-nine talents, and seven hundred and thirty shekels, reduced to shekels, allowing three thousand shekels to a talent, will be eighty-seven thousand seven hundred and thirty shekels. This, multiplied by four, the value of one shekel, and

we have three hundred and fifty thousand nine hundred and twenty dollars. Add this to the silver, and the aggregate of gold and silver, used about the tabernacle, is five hundred and one thousand eight hundred and seven dollars and fifty cents. The weight of brass or copper was eight thousand eight hundred and fifty pounds, Troy weight; and how much copper is worth per pound, can be easily ascertained on inquiry. We do not know.

SECTION IV.—DIVINE APPROVAL.

EXODUS XL.

<p>84. Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.</p> <p>85. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.</p> <p>86. And when the cloud was taken</p>	<p>up from over the tabernacle, the children of Israel went onward in all their journeys:</p> <p>87. But if the cloud were not taken up, then they journeyed not till the day that it was taken up.</p> <p>88. For the cloud of the LORD <i>was</i> upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.</p>
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262. I cannot do better than to append to this passage, the following remarks by Professor Palfrey:—
 “I am at a loss, he says, to decide, whether or not, it is intended to describe a supernatural phenomenon. On the one hand, it is entirely natural to suppose, that a miraculous recognition of the tabernacle, now first set up, as God’s future dwelling, should be exhibited to the people’s view. On the other hand, it seems to me that a cautious critic will hardly feel authorized to deduce, confidently, from the words, more than the following sense; that the fire, which betokened the leader’s presence, was now, for the first time, kindled at the tabernacle, its smoke ascended over that structure, in the people’s view, and thenceforward the glory of the Lord, the Divine Majesty, the Heavenly Presence, occupied its prepared abode.

263. “If it be remarked, that this exposition scarcely accounts for the statement in the next verse,

that 'Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle,' I submit, that these words are very naturally understood to denote, that Moses was withheld by a becoming awe, from approaching what he henceforward regarded as the Divine abode; or, more particularly, (an exposition which I believe will be sustained by all that we know of Moses' relations to the worship and the people,) that, having now arranged the tabernacle, and prepared it for the occupation of its Divine Tenant, his office there was closed; and that, being no priest, but only a common Levite, he might not thenceforward pass its portals."*

SECTION V.—OFFERINGS OF THE PRINCES.

NUMBERS VII.

1. And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

2. That the princes of Israel, heads of the house of their fathers, who *were* the princes of the tribes, and were over them that were numbered, offered:

3. And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4. And the LORD spake unto Moses, saying,

5. Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6. And Moses took the wagons and the oxen, and gave them unto the Levites:

7. Two wagons and four oxen he gave unto the sons of Gershon, according to their service:

8. And four wagons and eight oxen

he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

9. But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them *was* that they should bear upon their shoulders.

10. And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

11. And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

12. And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:

13. And his offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them *were* full of fine flour mingled with oil for a meat-offering:

14. One spoon of ten *shekels* of gold, full of incense:

15. One young bullock, one ram, one lamb of the first year, for a burnt-offering:

16. One kid of the goats for a sin-offering:

* Lectures, pp. 232, 233.

17. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Nahshon the son of Amminadab.

18. On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:

19. He offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

20. One spoon of gold of ten *shekels*, full of incense:

21. One young bullock, one ram, one lamb of the first year, for a burnt-offering:

22. One kid of the goats for a sin-offering:

23. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Nethaneel the son of Zuar.

24. On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer*:

25. His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary: both of them full of fine flour mingled with oil for a meat-offering:

26. One golden spoon of ten *shekels*, full of incense:

27. One young bullock, one ram, one lamb of the first year, for a burnt-offering:

28. One kid of the goats for a sin-offering:

29. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Eliab the son of Helon.

30. On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer*:

31. His offering *was* one silver charger, of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

32. One golden spoon of ten *shekels*, full of incense:

33. One young bullock, one ram, one lamb of the first year, for a burnt-offering:

34. One kid of the goats for a sin-offering:

35. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Elizur the son of Shedeur.

36. On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simoon, *did offer*:

37. His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

38. One golden spoon of ten *shekels*, full of incense:

39. One young bullock, one ram, one lamb of the first year, for a burnt-offering:

40. One kid of the goats for a sin-offering:

41. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Shelumiel the son of Zurishaddai.

42. On the sixth day Eliasaph the son of Deuel, prince of the children of Gad *offered*:

43. His offering *was* one silver charger, of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

44. One golden spoon of ten *shekels*, full of incense:

45. One young bullock, one ram, one lamb of the first year, for a burnt-offering:

46. One kid of the goats for a sin-offering:

47. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Eliasaph the son of Deuel.

48. On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, *offered*:

49. His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

50. One golden spoon of ten *shekels*, full of incense:

51. One young bullock, one ram, one lamb of the first year, for a burnt-offering:

52. One kid of the goats for a sin-offering:

53. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Elishama the son of Ammihud.

54. On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children of Manasseh:

55. His offering *was* one silver charger, of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

56. One golden spoon of ten *shekels*, full of incense:

57. One young bullock, one ram, one lamb of the first year, for a burnt-offering:

58. One kid of the goats for a sin-offering:

59. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Gamaliel the son of Pedahzur.

60. On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered*:

61. His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

62. One golden spoon of ten *shekels*, full of incense:

63. One young bullock, one ram, one lamb of the first year, for a burnt-offering:

64. One kid of the goats for a sin-offering:

65. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Abidan the son of Gideoni.

66. On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered*:

67. His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

68. One golden spoon of ten *shekels*, full of incense:

69. One young bullock, one ram, one lamb of the first year, for a burnt-offering:

70. One kid of the goats for a sin-offering:

71. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Ahiezer the son of Ammishaddai.

72. On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, *offered*:

73. His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

74. One golden spoon of ten *shekels*, full of incense:

75. One young bullock, one ram, one lamb of the first year, for a burnt-offering:

76. One kid of the goats for a sin-offering:

77. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Pagiel the son of Ocran.

78. On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, *offered*:

79. His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

80. One golden spoon of ten *shekels*, full of incense:

81. One young bullock, one ram, one lamb of the first year, for a burnt-offering:

82. One kid of the goats for a sin-offering:

83. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Ahira the son of Enan.

84. This *was* the dedication of the altar (in the day when it was anointed) by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

85. Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary:

86. The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*.

87. All the oxen for the burnt-offering *were* twelve bullocks, the rams

twelve, the lambs of the first year twelve, with their meat-offering: and the kids of the goats for sin-offering, twelve.

88. And all the oxen for the sacrifice of the peace-offerings *were* twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was anointed.

89. And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy-seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

264. The offerings were presented by the princes, we are told, after the tabernacle was fully set up. It was ordered to be set up, on the first day of the first month; but it may have required several days to complete the work. It is probable that the princes did not make their presents till one month later, as they appear not to have received their appointment till the second month, or one month after the setting up of the tabernacle commenced. It was quite proper that the princes should present their offerings immediately after their appointment. There appears to have been no rivalry among them, as they all offer the same things. This is more easily accounted for, now that they have obtained their offices, than it could have been, if they had been presented before, while their election or appointment to an honorable position, was yet in doubt, reasoning from some supposed analogy between human nature then and human nature now.

265. It will be interesting to know the value of these several articles. It has been ascertained that a shekel of silver, is equal to fifty cents of our money, and a shekel of gold to four dollars. Of course, then, the silver charger that weighed one hundred and thirty shekels, was worth sixty-five dollars; the silver bowl of seventy shekels, thirty-five dollars; and the spoon of ten shekels of gold, forty dollars. These sums, added together, make one hundred and forty dollars, and multiplied by the number of the princes, the result is, sixteen hundred and eighty dollars. The value of the animals, and of the flour and

incense, can not be given. It is interesting to notice that the number of animals, for peace offerings, is much larger than that for the burnt offerings or sin offerings. The peace offerings were eaten by *the priests and the people*. A part of the sin offering only was eaten, and by the priests *alone*; while the burnt offerings were *wholly consumed*.

266. If these animals for peace offerings, were used on the occasion, on which they were presented, which is highly probable, the fact would indicate that a large concourse of people had convened to witness these interesting exercises.

267. The oxen and wagons were for the Levites, to assist them in carrying the tabernacle and its furniture, from place to place. Some of these articles, however, were to be carried on the shoulders, by means of rods or poles made for that purpose; and those who did this part of the work, were furnished with no oxen and wagons. It will be seen, that the sons of Gershon had only two yokes of oxen and two wagons; while the sons of Merari, had twice that number. But in the enumeration of articles, which each should carry, it will be seen that the latter had much the greater burden. The burdens of each are particularly described.*

268. The burden of Gershon, was that of the curtains of the tabernacle, and the several coverings of goats' hair, rams' skins, and the hangings of the door. Also the hangings of the court and of its door, and "all the instruments of their service." This burden consisted mainly of the fabrics used in its construction. And it is reasonable to conclude, that four oxen and two wagons, would be sufficient to carry them.

269. But the sons of Merari, had to carry the boards and bars, and pillars and sockets, of the tabernacle; and all the pillars and sockets and pins and cords of the court; and all the instruments of their

* Numbers iii. 25, 26, 36, 37; iv. 24-28, 29-33

service. How heavy these boards and pillars were, we can not positively say. We know that each board was ten cubits long, and a cubit and a half wide. The pillars of the tabernacle were ten cubits; while the pillars of the court were five cubits; and we know that the number of boards for the tabernacle was forty-eight, and the pillars for the court were sixty.

270. The reason why no oxen and wagons were given to the sons of Kohath, has before been stated. They had the most valuable and sacred of the furniture, that could not be intrusted to such forms of conveyance, but must be carried on the shoulder. These had to be prepared first, by Aaron and his sons, and then were carried by the sons of Kohath. They carried, in this way, the vail that separated the holy from the most holy place, the ark of the covenant, the table of shew bread and its dishes, the candlestick and its appendages, the altar of incense, and the altar of burnt offerings and its instruments. Each of these, it will be remembered, had staves, on each side, for their convenience in carrying them.

271. Each of the princes offered the same things. Of course there had been a concert among them; and they brought the things that would be most suitable. Both the charger and the bowl, were full of fine flour, mingled with oil. But the golden spoon, had the incense. Every thing is made to correspond. The incense was very sacred, and it was put into the most precious of metals. Not so the flour and oil for a meat offering. The incense was offered on the altar, within the tabernacle; the meat offering, upon the altar, outside the tabernacle.

272. The order in which these princes presented their offerings, is the same as the order of march, given us in Numbers, chapter second, as will be seen by comparing the two passages.

SECTION VI.—CONSECRATION OF AARON AND HIS SONS.

273. Aaron and his sons are now set apart to the sacred office, by certain ceremonies of a significant and impressive character, fitted on the one hand, to make them feel the responsibility of their station, and to perform their duties with becoming fidelity; and on the other, to secure from the people, the respect and veneration essential to their success. That these ceremonies were to be repeated, with their successors in office, we are not here informed; and we know of no other reason for believing that it was so. When Aaron died, at Mount Hor, we read that Moses took the sacerdotal robes from Aaron, and put them upon Eleazar his son; and there is nothing said of consecrating ceremonies.

274. Probably he wore the garments seven days, before he entered on his official duties, as this was the law; but we find no law requiring the ceremonies to be repeated. These ceremonies, therefore, were not merely to set apart Aaron and his sons to the priesthood; but to establish the priesthood itself, which was to be an everlasting statute, throughout their generations.

(1.) WASHING AND ANOINTING.

EXODUS XXIX.

4. And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

5. And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breast-plate, and gird him with the curious girdle of the ephod:

6. And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7. Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

8. And thou shalt bring his sons, and put coats upon them.

9. And thou shalt gird them with girdles (Aaron and his sons) and put the bonnets on them; and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.

CHAPTER XL.

12. And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13. And thou shalt put upon Aaron the holy garments, and anoint him,

and sanctify him; that he may minister upon me in the priest's office.

14. And thou shalt bring his sons, and clothe them with coats:

15. And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

16. Thus did Moses: according to all that the Lord commanded him, so did he.

LEVITICUS VIII.

6. And Moses brought Aaron and his sons, and washed them with water.

7. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

8. And he put the breast-plate upon him: also he put in the breast-plate the Urim and the Thummim.

9. And he put the mitre upon his head; also upon the mitre, *even* upon his fore-front, did he put the golden plate, the holy crown; as the Lord commanded Moses.

10. And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them.

11. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

12. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

13. And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded Moses.

275. This part of the consecrating service was performed at the door of the tabernacle. It will be recollected that the *laver* was there; and therefore it was the proper place for this part of the service. Great cleanliness is insisted on in the Jewish ritual; and this duty was specially binding on the priests. And the obligation would be more effectually impressed upon them by making bathing a part of their initiatory service.

276. The Egyptian priests carried the practice to a foolish extreme, not required of the priests under the Law of Moses. Herodotus says of them:—"The priests shave the whole body, every third day; the priests also wear a linen garment, and shoes of papyrus; and they are not permitted to put on any other clothes, and no other shoes. They bathe themselves in cold water, twice every day, and twice every night."*

They practiced circumcision, mainly out of regard to cleanliness. "A high degree of cleanliness, both in person and clothing, was a distinguishing charac-

teristic of the ancient Egyptians, habits which they doubtless owed to the instructions of their priests.”*

“Anointing was practiced by the Egyptians, as as well by the Hebrews, in consecrating their kings and priests. With both, the oil was poured on, after full dress.”†

277. The above passage seems to give the order in which the holy garments were put on. The coat or tunic was first. The robe was next. It is called the robe of the ephod; but it was put on before the ephod; and hence, it must have rested on the shoulder, under the ephod. Besides, we know the ephod had the names of the twelve tribes, and was doubtless designed to be seen. Next to the robe, was the ephod. There was nothing now to interfere with putting it on. The breastplate was next; and, as we should suppose, it was outside of the robe. Then the curious girdle of the ephod. Another girdle is mentioned afterwards, which seems to be that by which the folds of the robe were held together. The miter is now put upon the head, and the golden crown upon the miter, over the forehead.

278. This completes the wardrobe of the High Priest. All that are mentioned, as the garments of his sons, are the coats, bonnets and breeches. That Aaron and his sons had other garments, besides these, we learn from other passages. These were strictly official, and were worn only when performing their official duties.

(2.) OFFERING OF A BULLOCK FOR A SIN OFFERING.

EXODUS XXIX.

1. And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,

2. And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.
3. And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

* Mrs. Child.

† Kitto.

* * * * *
10. And thou shalt cause a bullock to be brought before the tabernacle of the congregation; and Aaron and his sons shall put their hands upon the head of the bullock.

11. And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation.

12. And thou shalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

13. And thou shalt take all the fat that covereth the inwards, and the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

14. But the flesh of the bullock, and his skin, and his dung shalt thou burn with fire without the camp: *it is* a sin-offering.

LEVITICUS VIII.

1. And the LORD spake unto Moses, saying,

2. Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread;

3. And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4. And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5. And Moses said unto the congregation, *This is* the thing which the LORD commanded to be done.

* * * * *
14. And he brought the bullock for the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering.

15. And he slew *it*; and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

16. And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17. But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.

279. Aaron and his sons put their hands on the head of the bullock. This was done by those who made the offering, and not by the officiating priest. Accordingly, Aaron and his sons are here regarded as those who bring the offering, and not as the officials of the occasion; and Moses, for the time being, is priest.

280. "Thou shalt kill the bullock." It was not usual for the priest to do this part of the service. It was done by the one who brought the animal for sacrifice. But this was an extraordinary occasion; and Moses is instructed to kill the victim, as well as to perform the duties that properly belonged to the priest. Of course Aaron could do none of the priestly duties, till he was consecrated to that office; and he is not required to do some of the other duties, which would have devolved upon him, if they had not been a part of his own consecration.

281. Moses sprinkled the blood upon the altar. This was the duty of the priest. No one else was permitted to do it. The parts of the victim, here burned on the altar, are such as were usually burned. The rest is taken out of the camp and burned, because it was a sin offering; and being offered on the priest's account, it was wholly consumed. When others offered sin offerings, what is here taken out of the camp and burned, went to the priests, the flesh for food, and the skin for other uses.

282. This sacrifice is said to be made in the presence of "all the congregation." This has reference to the *representatives* of the congregation, or more properly, perhaps, to the congregation *indiscriminately*, and not to the whole body of the people; as the court of the tabernacle, where this ceremony was performed, could have held but a few hundreds at most. The intention of the writer seems to be, to inform us, that the ceremony was a public one, to be witnessed by all the people, who might desire to attend. The purpose of this statement, may have been, to show a difference between the religious observances of the Hebrews, and those of the Egyptians, many of whose ceremonies were kept a profound secret from the people.

283. What is called *reconciliation*, in one of these passages, is generally rendered *atonement*. This offering was designed to make an atonement, or reconciliation, for Aaron and his sons,—to place them in a position wherein they could be *approved* of God, having reference to their official character.

284. Preparatory to offering the ram of consecration, a meat offering is required, consisting of "unleavened bread, and cakes unleavened, tempered with oil, and wafers unleavened, anointed with oil." Bread, cakes and wafers seem to constitute the usual variety. The cakes were tempered or mixed with oil; but the wafers, being very thin cakes, like the

pancakes we now use, were anointed or overspread with oil. The cakes were prepared in this way, to make them agreeable to the taste; and when offered to the Lord, they had to be prepared in what would be considered the best style.

(3.) A RAM FOR A BURNT OFFERING.

EXODUS XXIX.

15. Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

16. And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

17. And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and unto his head.

18. And thou shalt burn the whole ram upon the altar: *it is* a burnt-offering unto the LORD: *it is* a sweet savour, an offering made by fire unto the LORD.

LEVITICUS VIII.

18. And he brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.

19. And he killed *it*; and Moses sprinkled the blood upon the altar round about.

20. And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21. And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: *it was* a burnt-sacrifice for a sweet savour, *and* an offering made by fire unto the LORD; as the LORD commanded Moses.

285. In this instance, as in the other, Aaron and his sons put their hands on the head of the ram, to indicate that the offering is theirs. Ordinarily, the one who offered the victim, killed it, cut it in pieces, etc.; but here these things are done by Moses. The whole animal is burned upon the altar, because this is a burnt offering, and not like the other, a sin offering, most of which was carried out of the camp and burned.

(4.) THE RAM OF CONSECRATION.

EXODUS XXIX.

19. And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

20. Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right

foot, and sprinkle the blood upon the altar round about.

21. And thou shalt take of the blood that *is* upon the altar, and of the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

22. Also thou shalt take of the ram

the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder: for it *is* a ram of consecration:

23. And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread, that *is* before the LORD.

24. And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them *for* a wave-offering before the LORD.

25. And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt-offering, for a sweet savour before the LORD: it *is* an offering made by fire unto the LORD.

26. And thou shalt take the breast of the ram of Aaron's consecration, and wave it *for* a wave-offering before the LORD: and it shall be thy part.

27. And thou shalt sanctify the breast of the wave-offering, and the shoulder of the heave-offering, which is waved and which is heaved up, of the ram of the consecration, *even of that which is* for Aaron, and of *that which is* for his sons:

28. And it shall be Aaron's and his sons' by a statute for ever, from the children of Israel: for it *is* an heave-offering: and it shall be an heave-offering from the children of Israel of the sacrifice of their peace-offerings, *even* their heave-offering unto the LORD.

* * * * *

31. And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

32. And Aaron and his sons shall eat the flesh of the ram, and the bread that *is* in the basket, *by* the door of the tabernacle of the congregation.

33. And they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: but a stranger shall not eat *thereof*, because they *are* holy.

34. And if aught of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it *is* holy.

35. And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: seven days shalt thou consecrate them.

36. And thou shalt offer every day a bullock *for* a sin-offering for atonement; and thou shalt cleanse the altar, when thou hast made an atonement

for it, and thou shalt anoint it, to sanctify it.

37. Seven days thou shalt make an atonement for the altar, and sanctify it: and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

LEVITICUS VIII.

22. And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23. And he slew *it*; and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24. And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25. And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26. And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

27. And he put all upon Aaron's hands, and upon his sons' hands, and waved them *for* a wave-offering before the LORD.

28. And Moses took them from off their hands, and burnt *them* on the altar upon the burnt-offering: they *were* consecrations for a sweet savour: it *is* an offering made by fire unto the LORD.

29. And Moses took the breast, and waved it *for* a wave-offering before the LORD: *for* of the ram of consecration it was Moses' part; as the LORD commanded Moses.

30. And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.

31. And Moses said unto Aaron and to his sons, Boil the flesh *at* the door of the tabernacle of the congregation; and there eat it with the bread that *is* in the basket of consecrations, as I

commanded, saying, Aaron and his sons shall eat it.

32. And that which remaineth of the flesh and of the bread shall ye burn with fire.

33. And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.

34. As he hath done this day, so the

LORD hath commanded to do, to make an atonement for you.

35. Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so am I commanded.

36. So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

286. The sprinkling of the blood, upon Aaron and his sons, has the same significance, as the sprinkling upon the altar. It was to consecrate them to the special purposes of the priesthood. The blood, being the life of the animal, was very sacred; and when sprinkled on the priests, or on the altar, it gave them a superior sanctity.

287. It may be added, that animals were sacrificed, in ancient times, by the parties to a contract, to render the contract more binding. And sprinkling the blood on the parties, and on the altar, gave more than common sanctity to the contract; because it was calling God to witness the transaction. Such was the sacrifice, required by Moses, at the foot of mount Sinai, by which, the covenant between God and his people, was ratified.

288. The consecrating ceremonies, at the setting apart of Aaron and his sons, may be interpreted in the same way. It was a contract, on the part of Aaron and his sons, that they would faithfully discharge the duties of the priesthood; and on the part of Deity, that he would be specially near to them, and bestow upon them such favors, as they would be entitled to receive, by their fidelity to his service. Sprinkling the blood, on them and on the altar, was equivalent to sprinkling it on both parties to the contract.

289. When certain things are waved before the Lord, in the hands of Aaron and his sons, the reader will observe that they are put into the hands of

Moses, before they are burned on the altar. It is worthy of observation, too, that some wave offerings were burnt, and some were eaten by the priests. This is the same as saying, that some things offered to the Lord, by being waved before him, are accepted, for his own use, (so to speak,) while others are declined, and handed over to the priests. Such seems to be the meaning of this kind of offering.

290. This offering is not like the other. The other was wholly consumed; but a large portion of this, is eaten by the priests. The other was a burnt offering; but this is a peace offering. For, in peace offerings, and in no others, could those who made the offering, partake of the sacrifice. It will be seen that, here, after the priest's portion is taken out and given to Moses, who is priest on the occasion, Aaron and his sons are instructed to boil the rest, and eat it in the tabernacle; and if any remained till morning, it must be burned. In some peace offerings, the flesh that remained might be kept till the third day; but this, occurring at the consecration of the priests, was deemed more sacred than ordinary peace offerings; and therefore the rule here given.

291. This passage has a difficulty that should not be passed without notice. It makes the right shoulder a part of the offering burned on the altar; and yet it says the breast and the shoulder shall belong to the priest; and that the right shoulder, and not the left, is intended, is evident from the fact that, in other places, this is mentioned as the priest's portion. The probable meaning is, that, in all peace offerings, *after this one*, the right shoulder, as well as the breast, shall belong to the priest; but the present offering, being for the consecration of the priests, a greater allowance than common, is given to the Lord; and less than common, goes to the priests.

(5.) THE MEAT OFFERING.

LEVITICUS VI.

19. And the LORD spake unto Moses, saying,

20. This is the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat-offering perpetual, half of it in the morning, and half thereof at night.

21. In a pan it shall be made with

oil; and when it is baken, thou shalt bring it in: and the baken pieces of the meat-offering shalt thou offer for a sweet savour unto the LORD.

22. And the priest of his sons that is anointed in his stead shall offer it: It is a statute for ever unto the LORD; it shall be wholly burnt.

23. For every meat-offering for the priest shall be wholly burnt: it shall not be eaten.

292. Besides the offerings before noticed, Aaron and his sons were required to prepare and offer a meat offering, in the day of their anointing. It is described in the last quoted passage. Moses was to officiate, and was to offer a portion upon the altar, as in other cases of meat offerings. The balance, which, in ordinary cases, would be eaten by the priests, is, when offered by the priests, to be all consumed.

293. The meat offering, here described, was to be offered by the High Priest, in the day of his anointing, half of it in the morning, and the other half in the evening. And the son of Aaron, that should be anointed in his stead, should offer it in like manner. And when it is added, that this is a statute forever unto the Lord, we may understand that it should always be repeated, when any descendant of Aaron should be anointed to fill his place as High Priest, and during the seven days of consecration; or that it should be continued to be offered, daily, by each High Priest, during his entire ministry. The last seems the most natural construction. What was the practice of the Jews, we do not deem it important to inquire, as there can be no doubt that their practice was widely different from the true intention of the Law. And here we take occasion to state, that we have not thought best to defend any of our interpretations, by Jewish usages; for the reason that we think there is less force in such appeals, than most interpreters

would probably be willing to allow. In some instances Jewish usage may throw some light on Biblical interpretations; but those instances are not numerous.

SECTION VII.—ADDITIONAL OFFERINGS, BY AARON AND THE PEOPLE, WHEREIN AARON OFFICIATES.

(1.) A SIN OFFERING FOR AARON AND HIS SONS.

LEVITICUS IX.

1. And it came to pass on the eighth day, *that* Moses called Aaron and his sons, and the elders of Israel;

2. And he said unto Aaron, Take thee a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and offer *them* before the LORD.

3. And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin-offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt-offering;

4. Also a bullock and a ram for peace-offerings, to sacrifice before the LORD; and a meat-offering mingled with oil; for to-day the LORD will appear unto you.

5. And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

6. And Moses said, This *is* the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.

7. And Moses said unto Aaron, Go unto the altar, and offer thy sin-offer-

ing, and thy burnt-offering, and make an atonement for thyself and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

8. Aaron therefore went unto the altar, and slew the calf of the sin-offering, which *was* for himself.

9. And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:

10. But the fat, and the kidneys, and the caul *above* the liver of the sin-offering, he burnt upon the altar; as the LORD commanded Moses.

11. And the flesh and the hide he burnt with fire without the camp.

12. And he slew the burnt-offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

13. And they presented the burnt-offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

14. And he did wash the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

294. The seven days of Aaron's consecration being passed, he now takes his place as High Priest, and performs the sacred functions of that office; for it will be seen that he is now the priest instead of Moses. The flesh and hide of the offering were burned without the camp. The parts that ordinarily would have been his part, are now burnt, because they are a sin offering, on his own account, and not for others.

(2.) OFFERINGS FOR THE PEOPLE

LEVITICUS IX.

15. And he brought the people's offering, and took the goat, which *was* the sin-offering for the people, and slew it, and offered it for sin, as the first.

16. And he brought the burnt-offering, and offered it according to the manner.

17. And he brought the meat-offering, and took an handful thereof, and burnt it upon the altar, beside the burnt-sacrifice of the morning.

18. He slew also the bullock and the ram *for* a sacrifice of peace-offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about.

19. And the fat of the bullock, and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:

20. And they put the fat upon the breasts, and he burnt the fat upon the altar:

21. And the breasts and the right shoulder Aaron waved *for* a wave-offering before the LORD; as Moses commanded.

22. And Aaron lifted up his hand toward the people, and blessed them; and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings.

23. And Moses and Aaron went into the tabernacle of the congregation, and came out and blessed the people; and the glory of the LORD appeared unto all the people.

24. And there came a fire out from before the LORD, and consumed upon the altar the burnt-offering and the fat: *which* when all the people saw, they shouted, and fell on their faces.

295. There is no particular description of the forms observed, as these are presumed to be now well understood. Here is all the variety of offerings, a sin offering, a burnt offering, a meat offering, and a peace offering. Of course the sin offerings, for the people, were wholly burned; a part on the altar, and the rest out of the camp; for this is the form prescribed. The burnt offering was also wholly consumed; but unlike the other, it was burnt on the altar, and no part is carried out of the camp. Of the meat offering, a memorial was given to the Lord and burned on the altar. The rest went to the priests. The peace offerings were shared by all the parties present. A portion was given to the Lord, another portion was taken by the priests, and the balance was eaten by the people.

296. At least, these are the usual forms, and it is presumed that these forms were observed on this occasion. Indeed, the sin offering is said to be offered "as the first," meaning the one before described; and the burnt offering was offered "accord-

ing to the manner," that is, the *usual* manner. No doubt the same principle prevailed with the others. If there had been any thing peculiar in them, it would have been described.

BENEDICTION.

297. It is said, in the foregoing passage, that when Aaron had finished the official duties of the occasion, he *blessed* the people. He was furnished with a form of blessing, for such occasions; and here seems an appropriate place to put it. It requires no explanation. The sentiment and the language are equally beautiful.

NUMBERS VI.

22. And the LORD spake unto Moses, saying,

23. Speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

24. The LORD bless thee, and keep thee:

25. The LORD make his face shine upon thee, and be gracious unto thee:

26. The LORD lift up his countenance upon thee, and give thee peace.

27. And they shall put my name upon the children of Israel, and I will bless them.

CHAPTER VII.

SACRIFICES AND OFFERINGS.

CONTENTS:—Origin of Sacrifices; Burnt Offerings; Meat Offerings; Peace Offerings; Sin Offerings; Sins of Ignorance, by a Priest, by the People, by a Ruler, by a Common Man; Specific Sins of Ignorance; Sins of Ignorance in the Holy Things; Willful Sins; Presumptuous Sins; Animals for Sacrifices must be Perfect; The Place for Offerings: No Honey nor Leaven to be used; Sacrifices must be free; The Young and its Dam must not be killed the same day; No Blood nor Fat to be eaten; Salt must be used freely; Sacrifices must be eaten the same day or day following; Strange Fire forbidden.

298. Sacrifices are described with great minuteness and particularity. The origin of sacrifices is involved in great obscurity. That Moses did not originate them, we know; for they were practiced by his ancestors and others, long before his day. They can be traced back to the very origin of the race. Cain and Abel and Noah and Abram, all offered sacrifices to the Lord. And among pagan nations, sacrifices were offered to the gods, as far back as we can obtain any information respecting them.

299. The principal question concerning sacrifices, is not, At what time they first existed; for if we take the Bible as a correct history, they were practiced by the first family of the race; but it is, Whether they are to be ascribed to direct revelation, or to the common nature of mankind, which would incline them to adopt some means of expressing their gratitude, and other feelings and emotions, to the divine being.

300. With the latter view, what more natural than to return to the Benefactor of man, a portion of his bounty, as an expression of gratitude; or the bestowment of gifts, when we would avert his wrath or secure his good will? We think this opinion will account for all the facts of the case; and we hold it to be a correct principle, not to suppose a resort to direct revelation, when there is no necessity for so

doing. Doctor Palfrey, showing how human nature would be likely to be influenced, in a primitive state of society, gives a beautiful expression to the thought, thus:—

301. "Touched with a sense of blessings received, it would make a present to its deity, to evince its gratitude; oppressed with remorse or fear, what it would first think of, would be, to propitiate him by a gift; anxious to obtain a good in prospect, it would urge its suit by an act, manifesting its attachment and reverence. To these ends, the worshiper would give what he had to give. In a primitive state of society, property would consist principally of flocks and herds, which its possessor had tended, or the fruits which his culture had produced. And these he would present, by sequestering them from common use, and leaving them exposed where he would think his deity would find them. Or, he would send them up on a column of flame, to the upper regions of the air, which his deity was understood to inhabit."*

SECTION I.—BURNT OFFERINGS.

The following passage describes the kinds of animals, used for burnt offerings, and the ceremonies appropriate to each kind.

LEVITICUS I.

1. And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

2. Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

3. If his offering *be* a burnt-sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

4. And he shall put his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him.

5. And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.

6. And he shall flay the burnt-offering, and cut it into his pieces.

7. And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire.

8. And the priests, Aaron's sons,

* Lectures, p. 238.

shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar.

9. But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

10. And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a burnt-sacrifice; he shall bring it a male without blemish.

11. And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar:

12. And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar:

13. But he shall wash the inwards and the legs with water: and the priest

shall bring *it* all, and burn *it* upon the altar: it is a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

14. And if the burnt-sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of turtle-doves, or of young pigeons.

15. And the priest shall bring it unto the altar, and wring off his head, and burn *it* on the altar: and the blood thereof shall be wrung out at the side of the altar:

16. And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes:

17. And he shall cleave it with the wings thereof, *but* shall not divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire; it is a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

302. It is worthy of being noticed, that the offering here alluded to, was a voluntary one. The language is, "If any man of you bring an offering unto the Lord." And again, "he shall offer it of his own voluntary will." The Hebrews had, before this time, been accustomed to Pagan worship, the offering of sacrifices, and other ceremonies. And it was reasonable to presume, that they would be inclined to worship the God of Israel, in a manner somewhat resembling their former practices. This they were permitted to do, abating only such parts of these services, as had a pernicious influence. There were certain occasions when these things were demanded, but they would sometimes be offered, when not demanded; and it was well to indulge this tendency, when it could be done without harm.

303. In harmony with the above idea, the person offering a sacrifice, was at liberty to bring his offering of the herd, or one of less value of the flock, or one still less valuable of the fowls. The offerer was to put his hands on the head of the victim, (if it were of the herd,) and was to kill it; and the priests were to sprinkle the blood upon the altar. Then, when it

is added, "he shall flay the burnt offering and cut it into his pieces," the reference is to the offerer, and not to the priest. But this being done, the priest put the wood upon the altar and burnt the victim. It will be well to observe the form of language, used on these occasions, so as to distinguish between the separate duties of the parties.

304. The offering, from the flock, was attended with similar ceremonies. That of the fowls, varies somewhat, as the nature of the victim requires.

305. In view of all the circumstances, one is inclined to believe, that the design of Moses was rather to discourage this kind of sacrifices, than to furnish reasons for their continuance. He did not originate them. He found them already among the people. He could not at once remove them; but he adopts a system of measures, the effect of which, would be; first, to lessen the evils connected with them; and then to do away with them altogether.

306. He gives the people to understand that their offerings must be free will offerings,—that he does not require them. Then he makes all the loss of property to fall on those who offer them; and finally, all the laborious and offensive part of the work of sacrifices, they are required to perform. We shall see, as we advance, many other circumstances that tended, designedly or otherwise, to abolish this part of the ritual.

307. It has been objected to the Mosaic system, that it was a very expensive and wasteful system. Its burnt offerings, especially, are a great waste of property, with no corresponding benefit. It is a sufficient reply, that Moses is not to be charged with this waste; for he did not originate the practice, but only regulated it; and, as we think, prepared the way for its discontinuance.

308. But as to the benefit of the sacrifices, we are not, perhaps, well qualified to judge. If they tended

to keep alive, in the mind of the worshiper, a sense of obligation to the Divine Being, as doubtless they did; then their benefit must be conceded. But their continuance need not be contended for on that account. For the same degree of intelligence that would enable people to see that there are better ways of expressing their gratitude, would lead to the adoption of these better ways, at the same time that the old method was given up.

The following passage also relates to burnt offerings:—

LEVITICUS VI.

8. And the LORD spake unto Moses, saying,

9. Command Aaron and his sons, saying, This is the law of the burnt-offering: it is the burnt-offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

10. And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the

altar, and he shall put them beside the altar.

11. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

12. And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings.

13. The fire shall ever be burning upon the altar; it shall never go out.

309. The reason why this kind of sacrifices is called burnt offerings, is here stated. The fire was kept burning, in the sacrifice, all night. It was not permitted to go out, night nor day, till it was entirely consumed. The night is particularly mentioned, because it would be more likely then to be neglected, than in the day time. We do not understand this passage to assert the perpetuity of the fire, but only that it was to be kept burning continually, till the sacrifice was wholly consumed.

310. The greatest care was required of the priest, as to the manner in which he discharged his official duties. Hence he must have on his official garments, when he removes the ashes from the altar; but, when he carries them out of the camp, he must wear other clothing, probably his ordinary garments. This

proves, what we said elsewhere, that the priestly garments, concerning which specific instructions were given, were strictly official; and that the priests might wear other garments, when not discharging their official duties.

SECTION II.—MEAT OFFERINGS.

LEVITICUS II.

1. And when any will offer a meat-offering unto the LORD, his offering shall be *of* fine flour; and he shall pour oil upon it, and put frankincense thereon:

2. And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof, and the priest shall burn the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD.

3. And the remnant of the meat-offering shall *be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

4. And if thou bring an oblation of a meat-offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

5. And if thy oblation *be* a meat-offering *baken* in a pan, it shall be *of* fine flour unleavened, mingled with oil.

6. Thou shalt part it in pieces, and pour oil thereon; *it is* a meat offering.

7. And if thy oblation *be* a meat-offering *baken* in the frying-pan, it shall be made *of* fine flour with oil.

8. And thou shalt bring the meat-offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9. And the priest shall take from the

meat-offering a memorial thereof, and shall burn *it* upon the altar: *it is* an offering made by fire, of a sweet savour unto the LORD.

10. And that which is left of the meat-offering shall *be* Aaron's and his sons': *it is* a thing most holy, of the offerings of the LORD made by fire.

CHAPTER VI.

14. And *this is* the law of the meat-offering. The sons of Aaron shall offer it before the LORD, before the altar.

15. And he shall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincense which *is* upon the meat-offering, and shall burn *it* upon the altar *for* a sweet savour, *even* the memorial of it, unto the LORD.

16. And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17. It shall not be baken with leaven. I have given it *unto them* for their portion of my offerings made by fire. It *is* most holy, as *is* the sin-offering, and as the trespass-offering.

18. All the males among the children of Aaron shall eat of it. *It shall be* a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy.

311. The first of these passages commences thus:—
“And when any will offer a meat offering.” It was not binding on the people to offer such, only on special occasions. If any one was disposed to make such an offering, he might do it, but he must observe the prescribed forms. Some liberty was allowed as to the *kind*, in meat offerings, as well as in burnt

offerings. It might be flour with oil and frankincense; or it might be a cake baked in an oven, or merely wafers thus baked. Or the cake might be baked in a pan, or in a frying pan. Only a "memorial," or small part, was burned upon the altar; the rest belonged to the priests.

The offering was in all cases to be seasoned with salt. Nor was this article to be sparingly used.

312. The meat offering is said to consist of bread, cakes, and wafers. Travelers have given us the different modes of baking bread and cakes in the eastern countries; and as the customs of those countries admit of but little change, from generation to generation, it is highly probable that the same methods were observed by the Hebrews in the wilderness and afterward in Canaan. "The Bedouins bake their bread and cakes, either on the coals, or in an earthen vessel like a frying pan." It is probable that what is called a *pan*, in the passage, is the one here described. Pococke speaks of the *iron hearths* used by the Arabs, for baking cakes or bread. It may be the same as the former, or it may be what is called a *frying pan* in verse 7th. Sir John Chardin mentions the same plates, and says the bread baked on them is quite thin.

313. Another method was to make an oven in the ground, four or five feet deep, and three in diameter, well plastered with mortar. When it is hot, they place the bread, which is quite thin, against the sides; and it is quickly baked. Another still, was, to make a fire in a great stone pitcher; and when it was heated, they mixed meal and water, so as to form a paste; and this being spread on the sides of the pitcher, is baked in a moment. This kind of bread may be what is called *wafers* in the above passage. It may be either of the two last methods, that is referred to in verse 4th; for though, in the last example, the bread was not baked *in* the oven, but *on* it; the translation may be easily made to correspond.

314. The translators call this kind of offering a *meat* offering, which sounds to us somewhat strangely, in connection with the fact that it consisted altogether of bread and cakes made of flour. But it should be remembered, that, when our translation was made, *meat* was the name given to all kinds of food. And we suppose this was called meat offering, because it was generally used as food. It is not easy to determine how the original should be rendered. Perhaps "food offering" is as good a translation as any.

315. The different kinds of cakes, required as meat offerings, were to accommodate different individuals. The people could bring such as they were most accustomed to use at home; or such as they supposed would be most acceptable to their Deity. And what they liked themselves, they would naturally conclude would be most pleasing to God.

316. It may be difficult for us to believe, that any portion of the Hebrew people had such low views of Deity, as to think he was pleased with the sacrifices offered to him. But that some had this opinion, among them as well as among the Heathens, there is scarcely a doubt. Besides; are we not expressly told that such offerings are acceptable to God, that they are "a sweet smelling savor," etc.? And are they not called, "the bread of God"? The best informed among the people, of course, understood these expressions as figurative, and the forms required, as symbolical; but it is not inconsistent with the moral and intellectual status of the Hebrews, at that time, just emerging from pagan darkness, to regard many of them as understanding these things, in their strict literal sense.

317. Still, we do not see why any of us should cast reproach on the ancient Hebrews, for their opinion of God; when our own representations of Deity are nearly or quite as crude as theirs. It is quite as reasonable that the Divine Being should be pleased

with a well seasoned offering, as with much of the worship that is tendered to him, at the present day in other forms.

318. The bread, most commonly in use, consisted of thin cakes; and must be eaten soon after it was baked. And such appear to be the cakes alluded to here. But they had modes of making bread, that would permit its being kept for several days, and still be good; and such was the shew bread, that was eaten by the priests seven days after it was made.

319. All the males among the children of Aaron were to eat of the meat offerings. All the males are mentioned, because all such were priests, and of course had all the privileges and emoluments of the priestly office. Some of the priests that were shut out from the priesthood, by bodily defects, were still admitted to the priest's table. They could not offer sacrifices; but they could eat of the sacred food; except, when, as in some cases, the food was confined to the priest who performed the services.

A SPECIAL RESTRICTION.

LEVITICUS VII.

9. And all the meat-offering that is baked in the oven, and all that is dressed in the frying-pan, and in the pan, shall be the priest's that offereth it.

10. And every meat-offering mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

320. There would be a number of priests; and as they all had, to some extent, separate interests, it was proper that some of the offerings should be limited to the priests that performed the service, and the rest extended to all of them. When there were several priests, how it was determined which should do the duties of priest, on each occasion, we have not yet learned.

321. *It is not unreasonable to conclude that the man who brought the offering, might select the*

priest for himself. With this arrangement, a motive was presented to the priests, to discharge their duties, in such a manner, as would best secure the favor of the people.

Of course all the priests were not expected to be present, at the tabernacle, but only a certain number; the number to be changed, from time to time, so as to equalize the labors of the priests, as well as the emoluments of the office.

322. On what principal, or in what way, this rotation was accomplished, in the days of Moses, we are not informed. It was done at a later day by lot. We may add, that the meat offerings were generally presented, along with other offerings, and seldom alone. Whatever portion of the offerings, consisted of flour, or cakes, or loaves made of flour, was a meat offering. Doctor Jahn calls it a *meal* offering.

323. The distinction between the meat offerings, that should belong to the priest who officiated, and those that should belong to all the priests in common, is not very clear. Probably those offerings, just made and fresh, belonged to the officiating priest; while those that had become "dry," or been some time on hand, might be partaken by any of the priests.

SECTION III.—PEACE OFFERINGS.

LEVITICUS III.

1. And if his oblation *be* a sacrifice of peace-offering, if he offer *it* of the herd, whether *it be* a male or female; he shall offer it without blemish before the LORD.

2. And he shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

3. And he shall offer of the sacrifice of the peace-offering, an offering made by fire unto the LORD; the fat that cov-

ereth the inwards, and all the fat that *is* upon the inwards,

4. And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

5. And Aaron's sons shall burn it on the altar, upon the burnt-sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made of fire, of a sweet savour unto the LORD.

6. And if his offering for a sacrifice of peace-offering unto the LORD *be of* the flock, male or female; he shall offer it without blemish.

7. If he offer a lamb for his offering,

then shall he offer it before the LORD.

8. And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9. And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the LORD: the fat thereof, *and* the whole rump, (it shall he take off hard by the back-bone;) and the fat that covereth the inwards, and all the fat that is upon the inwards,

10. And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11. And the priest shall burn it upon the altar: *it is* the food of the offering made by fire unto the LORD.

12. And if his offering *be* a goat, then he shall offer it before the LORD.

13. And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14. And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards,

15. And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16. And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savour: all the fat is the LORD's.

17. *It shall be* a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

CHAPTER VII.

11. And this *is* the law of the sacrifice of peace-offerings, which he shall offer unto the LORD.

12. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

18. Besides the cakes, he shall offer

for his offering, leavened bread, with the sacrifice of thanksgiving of his peace-offerings.

14. And of it he shall offer one out of the whole oblation *for* an heave-offering unto the LORD, *and* it shall be the priest's that sprinkleth the blood of the peace-offerings.

15. And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

16. But if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

17. But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

18. And if *any* of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

* * * * *

28. And the LORD spake unto Moses, saying,

29. Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offerings unto the LORD, shall bring his oblation unto the LORD of the sacrifice of his peace-offerings.

30. His own hands shall bring the offerings of the LORD made by fire; the fat with the breast, it shall he bring, that the breast may be waved *for* a wave-offering before the LORD.

31. And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

32. And the right shoulder shall ye give unto the priest *for* an heave-offering of the sacrifices of your peace-offerings.

33. He among the sons of Aaron that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for *his* part.

34. For the wave-breast and the heave-shoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, by a statute for ever, from among the children of Israel.

324. In describing the parts of the sheep that should be offered in sacrifice, "the fat thereof and the whole

rump," are particularly mentioned; and it is added, that the rump shall "be taken off hard by the back bone." The description that travelers, in the East, give of the sheep that belong to that country, will show a good reason for this precept. "One species of eastern sheep, and the most numerous, had very large tails, composed mostly of fat. The tail sometimes weighed fifty pounds. It was about one third part of the sheep when dressed."* "The broad tail of the Mesopotamian sheep is used for grease, when there is no butter."† In some instances the shepherds made use of a little carriage, with two wheels, attached to the sheep, on which the enormous tail rested, while the sheep grazed in the fields.

325. The names given to certain parts of the offering, are taken from the forms connected with them. They are called *wave* offerings or *heave* offerings, because they were waved or heaved before the Lord. They seem to have been regarded as *offered* to the Lord and declined. Therefore, they are given to the priests, who are considered as the Lord's family. Some expounders, being specially anxious, to find in ceremonies of the Law, types of Christ and Christianity, find in these sacrifices the figure of the cross. The wave offering indicates a horizontal line, and the heave offering a perpendicular line; and these combined form the figure of the cross! Doctor Adam Clarke thinks this opinion worthy of serious consideration.

326. The animals offered in peace offerings, might be male or female. They might be of the herd or of the flock. If of the flock, they might be sheep or goats, at the option of the worshiper. But in all cases, they must be without blemish. The form of proceeding is the same as we have seen in other cases. The animal is slain by the offerer; and all

* Burder, Vol. I., p. 112.

† Layard, p. 290.

the servile work is done by him; but sprinkling the blood, and burning the parts of the victim, is done by priest.

327. The parts to be burnt are particularly described. The breast was to belong to Aaron and his sons; so was the right shoulder. What is done with the balance of the offering, we are not informed here; but we learn from other passages, that it was eaten by the offerer and his friends; and more or less of it was generally given to the poor, as all of it must be burned up if not eaten the same day or the day following.

328. One of the passages describes the meat offering, that must accompany the peace offerings. It was to consist of cakes, wafers, and loaves, either mingled with oil or anointed, and made of fine flour.

A portion was given to the Lord, and the rest belonged to the priests.

SECTION IV.—SIN OFFERINGS.

Sin offerings are divided into several different classes, according to the position of the offender and the nature of the offense.

(1.) SIN OF IGNORANCE BY A PRIEST.

LEVITICUS IV.

1. And the LORD spake unto Moses, saying,

2. Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do against any of them:

3. If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin which he hath sinned, a young bullock without blemish *unto the LORD* for a sin-offering.

4. And he shall bring the bullock *unto the door of the tabernacle of the*

congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5. And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

6. And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

7. And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of

the altar of the burnt-offering, which *is at* the door of the tabernacle of the congregation.

8. And he shall take off from it all the fat of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards.

9. And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10. As it was taken off from the bul-

lock of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of the burnt-offering.

11. And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung;

12. Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

329. The sin offering, for the priest, was wholly consumed. The same is true of the offering for the people. There is great propriety in this. The sin offering was a sort of penalty for offenses committed; and it would be manifestly improper that the priest should receive any part of the penalty for his own sins. And the priest, being the servant of the people, and receiving his support from them, it would be equally improper, that any part of their sin offerings should go into his hands or contribute to his support.

330. But when any other offerings for sin were brought, the largest part went to the priest, as his due, it would seem, for the service he performed. The rest was burned.

(2.) SIN OF IGNORANCE BY THE PEOPLE.

13. And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done *some-what against* any of the commandments of the LORD *concerning things* which should not be done, and are guilty:

14. When the sin which they have sinned against it is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15. And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: *and the bullock shall be killed before the LORD.*

16. And the priest that is anointed

shall bring of the bullock's blood to the tabernacle of the congregation:

17. And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the vail.

18. And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which *is at* the door of the tabernacle of the congregation.

19. And he shall take all his fat from him, and burn *it* upon the altar.

20. And he shall do with the bullock as he did with the bullock for a sin-offering, so shall he do with this: and

the priest shall make an atonement for them, and it shall be forgiven them. as he burned the first bullock: it is a sin-offering for the congregation.

331. The same offering is required from the people, as from the priest; but it is the people in their associate capacity, and not as individuals. There is another law for individuals.

It is probable, that the sin here referred to, was committed by the elders; for in their associate capacity, the whole congregation could sin only through their representatives. The Hebrew Code enjoins many duties, on the people, as a nation. It belonged to the people's representatives to see that these duties were properly performed. But they might commit mistakes, as well as others; and the above law prescribes the proper offerings, when they were made aware of their errors. The reference is to the seventy elders, who were appointed to assist Moses in the affairs of government.

ANOTHER EXAMPLE.

NUMBERS XV.

22. And if ye have erred, and not observed all these commandments which the LORD hath spoken unto Moses,

23. *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded Moses, and henceforward among your generations;

24. Then it shall be, if *ought* be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the LORD, with his meat-

offering, and his drink-offering, according to the manner, and one kid of the goats for a sin-offering.

25. And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-offering before the LORD, for their ignorance:

26. And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

332. This seems to be a similar case to the other. The only difference is, that there is here an addition to the penalty, of a kid of the goats, for a sin offering, and also a meat and a drink offering. Now that *the people were nearer to their settlement in Canaan, they could well offered this addition.*

(3.) SIN OF IGNORANCE BY A RULER.

LEVITICUS IV.

22. When a ruler hath sinned, and done *somewhat* through ignorance *against* any of the commandments of the LORD his God *concerning things* which should not be done, and is guilty;

23. Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

24. And he shall lay his hand upon the head of the goat, and kill it in the

place where they kill the burnt-offering before the LORD: it is a sin-offering.

25. And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

26. And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace-offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

333. "If his sin come to his knowledge;" or *when* his sin comes to his knowledge. He is presumed not to know, at the time, that he is doing wrong, else he could not sin through ignorance. But when he finds out that he has done wrong, he must bring his offering. The offering is not so expensive, as the one required of the priest, or of the whole congregation. The position of the priest is evidently regarded as a more responsible one, than that of the civil magistrate; and hence he is considered more guilty, when he commits the same offense; and a corresponding offering is demanded.

The ceremonies, too, in the present case, are somewhat varied from the former ones. The blood is put on the horns of the altar of burnt offerings, and not, as in the other instances, on the altar of incense. It was sprinkled on the altar of incense, only when the sin offering was for the priest and for the congregation.

(4.) SIN OF IGNORANCE BY A COMMON MAN.

LEVITICUS IV.

27. And if any one of the common people sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD *concerning things* which ought not to be done, and be guilty:

28. Or if his sin which he hath sinned

come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29. And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

30. And the priest shall take of the

blood thereof with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

31. And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn *it* upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.

32. And if he bring a lamb for a sin-offering, he shall bring it a female without blemish.

33. And he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering in the place where they kill the burnt-offering.

34. And the priest shall take of the blood of the sin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar:

35. And he shall take away all the fat

thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD; and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

NUMBERS XV.

27. And if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-offering.

28. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

29. Ye shall have one law for him that sinneth through ignorance, *both* for him that is born among the children of Israel, and for the stranger that sojourneth among them.

334. The difference between the offering of the ruler and of the common man, is, that one is a male and the other a female. We presume the male was considered more honorable than the female, or perhaps more valuable. The common man, too, might bring a lamb, instead of a kid, if he preferred.

335. It will be seen, in all these instances, that the offering is graded to suit the standing of the offender. The priest and the whole congregation are placed on a common level. The ruler is considered below the priest, and the common man below the ruler. Or, we may conclude that the offering is made more or less expensive, to suit the intelligence of the offenders. Those who had the best means of knowing what was right, should be more severely punished for sins of ignorance, than those who were not so favorably situated.

(5.) SPECIFIC SINS OF IGNORANCE.

LEVITICUS V.

1. And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known *of it*; if he do not utter *it*, then he shall bear his iniquity.

2. Or if a soul touch any unclean

thing, whether *it be* a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and *if* it be hidden from him; he also shall be unclean, and guilty.

3. Or if he touch the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it*, then he shall be guilty.

4. Or if a soul swear, pronouncing with *his* lips to do evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these.

5. And it shall be, when he shall be guilty in one of these *things*, that he shall confess that he hath sinned in that *thing*.

6. And he shall bring his trespass-offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin-offering: and the priest shall make an atonement for him concerning his sin.

7. And if he be not able to bring a lamb, then he shall bring for his trespass which he hath committed, two turtle-doves, or two young pigeons, unto the LORD; one for a sin-offering, and the other for a burnt-offering.

8. And he shall bring them unto the

priest, who shall offer *that* which *is* for the sin-offering first, and wring off his head from his neck, but shall not divide it asunder:

9. And he shall sprinkle of the blood of the sin-offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: *it is* a sin-offering.

10. And he shall offer the second *for* a burnt-offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

11. But if he be not able to bring two turtle-doves, or two young pigeons; then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering; he shall put no oil upon it, neither shall he put *any* frankincense thereon; for *it is* a sin-offering.

12. Then shall he bring it to the priest, and the priest shall take his handful of it, *even* a memorial thereof, and burn *it* on the altar, according to the offerings made by fire unto the LORD: *it is* a sin-offering.

13. And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* shall be the priest's, as a meat-offering.

336. Some part of this passage is obscure; but we think the following to be the several characters referred to:—1. The man who has omitted to give some important testimony, in a court of justice, through thoughtlessness or inadvertence. To “hear the voice of swearing,” is to listen to the prescribed oath by the magistrate. 2. The man who has accidentally become unclean, in any of the ways here mentioned, or as uncleanness is defined in other parts of the Code. 3. The man who has made a rash vow, which he finds he can not or ought not to execute.

337. The first is not stated as a sin of ignorance. But, being associated with other sins, expressly represented as sins of ignorance, we think it is of the same character. And the passage itself contains

nothing against this opinion. And, farther, we can not suppose that a willful sin, under the circumstances given, would be punished with so little severity. Besides, the willful sins are spoken of in another passage. And, still farther, there is another law that provides for the punishment of false witnesses; and of course this is not the law for a case of that kind.

(6.) SINS OF IGNORANCE IN THE HOLY THINGS.

LEVITICUS V.

14. And the LORD spake unto Moses, saying,

15. If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass-offering.

16. And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the tres-

pass-offering, and it shall be forgiven him.

17. And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD: though he wist it not, yet is he guilty, and shall bear his iniquity.

18. And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass-offering unto the priest; and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him.

19. It is a trespass-offering: he hath certainly trespassed against the LORD.

338. In the first case here stated, the offender is one that has unwittingly done some wrong to the holy things. He may have taken some animal, for other purposes, that was properly the Lord's; or he may have taken something from the priest, not knowing it to be his. And there are many other ways, wherein he could commit a trespass upon the things of the Lord. In this case, he was to pay the estimated damage and one fifth more. Then he was to bring his offering to the altar; and the priest was to offer for him his sacrifice, and make an atonement for him.

339. The next case is that of a man who unwittingly disobeys some command, relating to the holy things, not involving the loss of property; for here no restitution is mentioned, but only an offering.

The offering, in both cases, is a ram. As this sin of ignorance relates to the holy things, a more respectable offering is required, than in the other cases; for obviously a ram is a more respectable offering than a kid of the goats.

In this case, no difference is allowed on account of the standing of the offender, whether priest, congregation, ruler, or common man.

(7.) WILLFUL SINS.

LEVITICUS VI.

1. And the LORD spake unto Moses, saying,

2. If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

3. Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein;

4. Then it shall be, because he hath sinned and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was de-

livered him to keep, or the lost thing which he found.

5. Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, ~~in~~ the day of his trespass-offering.

6. And he shall bring his trespass-offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest:

7. And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

340. The evident meaning is, that a man who has defrauded another in any way, (not merely the instances mentioned, but others like them,) shall restore the full amount, and one fifth added, to the injured party. The form of the offering is not here described, it being presumed that this was already well understood.

341. We should expect a sin of this kind to be more severely punished. Indeed the same thing substantially is given in another passage, and the offender is more severely punished. We infer, therefore, that the case now before us, is, when a man sees his fault and comes forward of his own accord, confesses his sin, and brings the required offering. This theory will remove some of the difficulties, seen in

other passages, as well as in the one we are now considering. Such a law would encourage a man to confess his sins, and make restitution; and thereby save much expense and hard feeling that would result from a legal investigation.

342. "With thy estimation." We should expect this clause to be associated with the required restitution; and this *may be* what is meant. But, as it stands in the passage, the estimation seems to refer to the ram for an offering. The more probable opinion, however, is, that the estimation has reference to the merits of the case. It might be a case that should not be allowed to be disposed of so cheaply; and then the offender would have to submit to a severer penalty — such as we find described elsewhere.

343. But if the priest believed that the man's confession and repentance were sincere, and deserving only a gentle infliction and a cheap penalty, then he might have the benefit of the law here given. Evidently there should be some way to keep men from taking advantage of this lenient law, who were not entitled to the benefit of its provisions. And with this interpretation, the contingency is provided for; but without it, there seems to be something wanting to guard against abuses to which the law was subject.

(8.) PRESUMPTUOUS SINS.

NUMBERS XV.

<p>30. But the soul that doeth <i>ought</i> presumptuously, (<i>whether he be born in the land, or a stranger,</i>) the same reproacheth the LORD; and that soul shall be cut off from among his people.</p>	<p>31. Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity <i>shall be</i> upon him.</p>
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344. This is not like the former. One is a willful sin, and the other a presumptuous sin. The one has reference to business transactions, and does not im-

ply impiety toward God; the other is a willful insult to the Almighty. The kind of sin here had in view, may be learned from the narrative that immediately follows this passage; where a man gathers sticks on the Sabbath day, and is punished with death. It was not the heinousness of the offense, in itself considered; but the offense was an intentional insult to the majesty of the Lawgiver.

345. The sin of Nadab and Abihu was, no doubt, the same. So was that of the man who was found in the camp cursing God, and who was sentenced to be stoned. The punishments under the Law of Moses are not generally severe. In some cases they are so; but these are cases that imply extreme depravity, or they are cases where great interests are at stake; or both these considerations are involved.

The man who commits a presumptuous sin, shall be cut off from his people. This generally means no more than excommunication; but it seems sometimes, as in the present instance, to mean to be cut off by death. The circumstances will generally determine how the language is to be interpreted.

SECTION V.—SUNDRY RESTRICTIONS.

(1.) SACRIFICES MUST BE OFFERED AT THE PRESCRIBED PLACE. .

FIRST.—IN THE WILDERNESS.

LEVITICUS XVII.

1. And the LORD spake unto Moses, saying,

2. Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, This is the thing which the LORD hath commanded, saying,

3. What man soever *there be* of the house of Israel, that killeth an ox, or lamb, or goat in the camp, or that killeth *it* out of the camp.

4. And bringeth it not unto the door of the tabernacle of the congregation,

to offer an offering unto the LORD before the tabernacle of the LORD: blood shall be imputed unto that man, he hath shed blood; and that man shall be cut off from among his people:

5. To the end that the children of Israel may bring their sacrifices which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace-offerings unto the LORD.

6. And the priest shall sprinkle the blood upon the altar of the LORD at

the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD.

7. And they shall no more offer their sacrifice unto devils, after whom they have gone a whoring: This shall be a statute for ever unto them throughout their generations.

8. And thou shalt say unto them,

Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt-offering or sacrifice,

9. And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

346. This passage has been understood as forbidding the killing, *for food*, of any animals that were used for sacrifices, except at the tabernacle. They must be brought to the tabernacle, and there killed; then, after a portion was given to the Lord, the rest might be eaten by the owner. We think the passage does not require this interpretation, nor is it the most natural construction. The rule, here laid down, was not designed to prevent the use of animal food by the people; but to prevent the offering of animals to idols or false gods. As we understand the passage, a man might kill and eat his animal, at home, and not violate the law. But if he killed and offered any of it to idols, or even to Jehovah, at any place but at the tabernacle, he was held guilty, and punished with death.

347. Obviously this enactment was aimed against idolatry. There was but one place where sacrifices and offerings were to be brought and offered; and that was at the door of the tabernacle. Till this time, it had been customary to offer sacrifices, in the open field; and some had offered them to devils; but there must be a stop to such sacrifices. Having one place for such offerings, and then having them presented to certain persons, who were authorized to assist in the services, and to do the most sacred offices, there would be no chance for idolatry.

348. The passage requires, that the people bring their sacrifices to the door of the tabernacle *before* they killed it. The tendency of such an arrangement would be, first, to do away with idolatry; but it would be, at length, to do away with sacrifices

themselves, after they had worked out their intended purpose.

349. We must not understand the term “devils,” in its modern sense; for, at that early day, no such, as the modern “doctrine of devils,” was known to the Jewish people.

The original is the word for *goat*; and Herodotus tells us that the worship of goats was practiced in Egypt.*

SECOND. — IN CANAAN.

DEUTERONOMY XII.

4. Ye shall not do so unto the LORD your God.

5. But unto the place which the LORD your God shall choose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come.

6. And thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will-offerings, and the firstlings of your herds, and of your flocks:

7. And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

8. Ye shall not do after all *the things* that we do here this day, every man whatsoever is right in his own eyes.

9. For ye are not as yet come to the rest and to the inheritance which the LORD your God giveth you.

10. But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies around about, so that ye dwell in safety:

11. Then there shall be a place which the LORD your God shall choose to cause his name to dwell there: thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows which ye vow unto the LORD:

12. And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your men-

servants, and your maid-servants, and the Levite that *is* within your gates; forasmuch as he hath no part nor inheritance with you.

13. Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest:

14. But in the place which the LORD shall choose in one of the tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

15. Notwithstanding, thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessings of the LORD thy God which he hath given thee; the unclean and the clean may eat thereof, as of the roe-buck, and as of the hart.

16. Only ye shall not eat the blood; ye shall pour it upon the earth as water.

17. Thou mayest not eat within thy gates the tithe of the corn, or of the wine, or of thy oil, or the firstlings of the herds or of thy flock, nor any of thy vows which thou vowest, nor thy free-will-offerings, or heave-offerings of thine hand:

18. But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

19. Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.

20. When the LORD thy God shall

* See Adam Clarke, *in loco*.

enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh, thou mayest eat flesh, whatsoever thy soul lusteth after.

21. If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22. Even as the roe-buck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat of them alike.

* * * *

26. Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose:

27. And thou shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28. Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the LORD thy God.

350. This requirement is in character, precisely like the other. The sacrifices must not be offered in every place, but only where the Lord should appoint. With this arrangement, it would not be easy for any of the Hebrews to practice idolatrous rights.

351. That the people might, in the land of Canaan, kill and eat flesh, whatever they desired, is said with a view to the plenty they would then possess, as contrasted with the scarcity while in the wilderness. It does not follow that they did not eat animal food, in the wilderness, as some have thought; but that it was not as abundant, as it would be, after they had become settled in Canaan.

352. It will be seen, that, among the things the people were not to eat, within their gates; but must go to the place of the national worship, for that purpose, the tithe is mentioned. This has reference to what is called the *second tithe*, that was wholly for charitable purposes. The first tithe was for the support of the Levites, and might be eaten at their homes, in their gates or cities; but the second tithe, here alluded to, must be carried up to the place, where God should place his name, and be kept there for public and charitable uses.

353. The firstlings of the herd and flock, are mentioned also as things which they must eat before the

Lord. I think we may reasonably conclude that the national festivals were supported out of these gifts. And on such occasions, all the people participated in the enjoyments of the occasion, including the widow and fatherless, the man servant, the maid servant, and the Levite.

354. In process of time, when the nation should extend its boundaries, to a great distance from the central place of worship, they might be excused from bringing many of their offerings to the tabernacle or temple; and the obligation would be restricted to those things that were holy, and to others that could be used only at the place of worship, in connection with services that had to be performed there. The laws and institutions of Moses, were not designed to impose intolerable burdens, but only such as could not be dispensed with.

(2.) ANIMALS FOR SACRIFICE MUST BE PERFECT.

LEVITICUS XXII.

17. And the LORD spake unto Moses, saying,

18. Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his free will-offerings, which they will offer unto the LORD for a burnt-offering:

19. *Ye shall offer* at your own will a male without blemish of the beeves, of the sheep, or of the goats.

20. *But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.

21. And whosoever offereth a sacrifice of peace-offerings unto the LORD to accomplish his vow, or a free-will-offering in beeves, or sheep, it shall be perfect to be accepted: there shall be no blemish therein.

22. Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed,

ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23. Either a bullock, or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer *for* a free-will-offering; but for a vow it shall not be accepted.

24. Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land.

25. Neither from a stranger's hand shall ye offer the bread of your God of any of these: because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.

DEUTERONOMY XVII.

1. Thou shalt not sacrifice unto the LORD thy God *any* bullock, or sheep, wherein is blemish, *or* any evil favouredness: for that *is* an abomination unto the LORD thy God.

355. Every animal must be perfect. A careful observance of this rule, would do honor to the cere-

monial; while a disregard of it would soon bring the service into disgrace. The Hebrews must give to the Lord the best they had. They received it from him; and why not return to him a small portion of the same? If, however, the animal had any thing superfluous, or lacking, he might be made a "free will offering," but not for a vow.

356. It is obvious an animal might lack some part, or might have some part superfluous, and at the same time be perfectly sound. Such might be made a free will offering. The meaning, I take to be, that such an animal might be given to the Lord, as any thing else might be; but it could not be used in sacrifice. It was permitted the Hebrews to give unclean animals to the Lord; but they could not be offered in sacrifice. In the same way, they might give an animal that had some superfluous part, or some part lacking. Every thing given to the Lord was an *offering*, but not a *sacrifice*; and it is as an offering, and not as a sacrifice, that such an animal could be given to the Lord, as stated in the above passage.

357. On the same principle, the fruit from the trees, was not permitted to be offered to the Lord, till the fourth year. Till then it was called uncircumcised, that is, it was to be regarded like the child previous to the day of its circumcision:—

LEVITICUS XIX.

23. And when ye shall come into the land, and shall have planted all manner of trees for food; then ye shall count the fruit thereof as uncircumcised; three years shall it be as uncircumcised unto you: it shall not be eaten of.

24. But in the fourth year all the fruit thereof shall be holy to praise the LORD *withal*.

25. And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the LORD your God.

358. And farther, persons having certain defects of body or character, were excluded from the congregation of the Lord; not being permitted to bring their

offerings to the tabernacle, even to the tenth generation :—

DEUTERONOMY XXIII.

1. He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

2. A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

3. An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever :

4. Because they met you not with bread and with water in the way, when ye came forth out of Egypt;

and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

5. Nevertheless, the LORD thy God would not hearken unto Balaam: but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

6. Thou shalt not seek their peace, nor their prosperity all thy days for ever.

7. Thou shalt not abhor an Edomite, for he is thy brother: thou shalt not abhor an Egyptian, because thou wast a stranger in his land.

8. The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

359. It might not be the fault of any of these persons, that they were excluded; but strict propriety required their exclusion. Their presence, among the worshipers, would bring reproach on the institution, The Ammonites and Moabites are excluded, to the tenth generation; but the Edomites and Egyptians, only to the third generation. The reason for the difference is given in the passage.

(3.) NO LEAVEN, NOR HONEY MUST BE USED. (4). NO BLOOD, NOR FAT OF THE SACRIFICES, MUST BE EATEN.

EXODUS XXIII.

18. Thou shalt not offer the blood of my sacrifice with leavened bread: neither shall the fat of my sacrifice remain until the morning.

CHAPTER XXXIV.

25. Thou shalt not offer the blood of my sacrifice with leaven, neither shall the sacrifice of the feast of the pass-over be left until the morning.

LEVITIOUS II.

11. No meat-offering which ye shall bring unto the LORD shall be made

with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

CHAPTER VII.

22. And the LORD spake unto Moses, saying,

23. Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24. And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

25. For whosoever eateth the fat of the beast, of which men offer an offer-

ing made by fire unto the LORD, even the soul that eateth it shall be cut off from his people.

26. Moreover, ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.

27. Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

CHAPTER XVII.

10. And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11. For the life of the flesh *is* in the blood; and I have given it to you upon the altar, to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul.

12. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

18. And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten: he shall even pour out the blood thereof, and cover it with dust.

14. For *it is* the life of all flesh, the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off.

DEUTERONOMY XII.

23. Only be sure that thou eat not the blood: for the blood *is* the life; and thou mayest not eat the life with the flesh.

24. Thou shalt not eat it; thou shalt pour it upon the earth as water.

25. Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do *that which is* right in the sight of the LORD.

360. The restriction on leaven, in respect to the passover, is obvious; for all the arrangements were designed to show haste. But why the restriction, in respect to the other sacrifices, is not so obvious. The most reasonable supposition is, that leavened bread is not so *fresh* as unleavened. It had, to some extent, been subject to corruption or decay, and therefore was *unclean*.

All Arab bread, at the present day, is unleavened. So says Layard. At least the Bedouins, who wander continually, from place to place, eat their bread unleavened. But we are not aware that they are influenced by any religious scruples.

361. Honey was not to be used, as Maimonides thinks, because it was offered by the Heathens, in some of their sacrifices. But, according to Aben Ezra, it was because, when burnt, it had a bad odor. Gerard says it was offered by the Heathens to the infernal and hero gods.

Lowman says, "The Egyptians had a composition called *kuphi*, which they offered constantly, every

day, morning and evening, on their altars; in which honey with figs and sweet fruits, with myrrh and cardamus and fragrant spices, were mixed together, as an acceptable offering to the gods, as Bishop Patrick has observed from many testimonies of the best authority.”*

362. The people must not eat fat, nor blood. Whether this precept was given out of regard to health; or because these things, as articles of food, would tend to inflame the passions, and thereby lead to immorality; or with a view to do away with some pagan practice; or whether all these combined were had in view, we are unable to determine with certainty.

363. It is certain that eating a large amount of fat, in a warm climate; and especially, where people, like the Hebrews in the wilderness, were brought into close proximity, was unfavorable to health; and was especially fitted to engender cutaneous and contagious diseases. The same may be true of the eating of blood; though we need not suppose that the two things were prohibited for the same reasons. It is very probable, too, that the Pagans drank blood; either the blood of their sacrifices, being influenced by some religious consideration; or the blood of animals not used for sacrifices, believing it perhaps to be a harmless article of food. And if this be so, it is a reasonable conclusion, that the law of Moses was aimed against that pagan custom.

364. Doctor Palfrey says, the Pagans drank blood in some of their sacrifices, and in the taking of oaths; and he refers to Spencer de Legibus. Michaelis says the same thing.

The reference to *strangers*, in one of the foregoing passages, favors this opinion; for having lately come from among the Pagans, they would need to be put on their guard against this pagan practice.

365. A careful observation of the foregoing pas-

sages, will show, that the prohibition of blood, is without any limitation; but not so the prohibition relating to fat. No blood of any kind was to be eaten, and no fat of any animal that died of itself, or of any animal that was offered in sacrifice. The fat of animals, not used for sacrifices, and that did not die of themselves, might be eaten. At least this is a fair inference; as the prohibition does not include such. It is well to notice carefully the phraseology, used in these laws, otherwise we shall, many times, misapprehend their true import.

366. The reason for not eating the fat of animals that died of disease, requires no explanation. The reason for not eating the fat of sacrifices, we conceive to be, that the richest and best must be given to the Lord; and the fat, especially, was more easily dissipated, and thus prepared for his reception, than any other part of the animal. Doctor Clarke, in Leviticus iii. 17, says, “By *fat* mentioned here, and in the preceding verse, we may understand, any fat that exists in a separate or unmixed state, such as the omentum or caul, the fat of the mesentery, the fat on the kidneys, and whatever else of the internal fat was easily separated, together with the whole of the tail already described. And probably it was the fat of such animals only, as were offered to God in sacrifice, that was unlawful to be eaten.”

367. It is said that the Lord promised the people the “fat of lambs and rams of the breed of Basham,”* and *therefore*, it was not the intention to deprive the people of fat altogether. Those who understand that “the fat of lambs,” etc., is only a Hebraism for “fat lambs,” etc., and nothing more, will not see much force in this argument. We should prefer to rest the argument on the single fact, of which there can be no doubt, that *all fat is not forbidden*; and therefore, so much as was not prohibited, might be used.

*Deuteronomy, xxxii. 12-14.

(5.) ANIMALS FOR SACRIFICE MUST BE EIGHT DAYS OLD.

(6.) SACRIFICES MUST BE FREE.

LEVITICUS XXII.

26. And the LORD spake unto Moses, saying,

27. When a bullock, or a sheep, or a goat is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

28. And *whether it be* cow, or ewe, ye shall not kill it and her young both in one day.

29. And when ye will offer a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.

30. On the same day it shall be eaten up, ye shall leave none of it until the morrow: I *am* the LORD.

31. Therefore shall ye keep my commandments, and do them: I *am* the LORD.

32. Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I *am* the LORD which hallow you,

33. That brought you out of the land of Egypt, to be your God: I *am* the LORD.

368. Children were circumcised when eight days old; and animals are considered unfit to be given to the Lord, till of the same age. It was not permitted to kill the young and its dam the same day. There is at least an appearance of inhumanity in what is here forbidden; and that may be the reason of the prohibition. What other reason there may have been for this, we can not say.

369. The Law of Moses required that sacrifices should be free. It would have no man a hypocrite. If he wanted to show his gratitude to God, by offering sacrifices, he could do so; and the Law prescribed the most suitable forms to be observed.

370. And here we suggest, that the Mosaic ritual was not so much designed, to point out to men, *what services are most acceptable* to God, as to point out the *most suitable modes* of doing the things, which they had before been accustomed to do, as religious duties. To suppose that God would have gotten up such a system of worship, as laid down in the Pentateuch, except with reference to the existing state of society, and the existing opinions and practices of the world at that time, we regard as simply absurd. At the same time, we maintain, that no system of relig-

ious worship could have been devised, better fitted to promote the interests of mankind, *having in view the state of the world*, as it then was, than the Mosaic system.

(7.) SALT MUST BE FREELY USED IN SACRIFICES.

(8.) SACRIFICES MUST BE EATEN THE SAME DAY, OR THE DAY FOLLOWING.

LEVITICUS II.

13. And every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt.

CHAPTER VII.

15. And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten the same day that it is offered: he shall not leave any of it until the morning.

16. But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the

morrow also the remainder of it shall be eaten:

CHAPTER XIX.

5. And if ye offer a sacrifice of peace-offerings unto the LORD, ye shall offer it at your own will.

6. It shall be eaten the same day ye offer it, and on the morrow: and if aught remain until the third day, it shall be burnt in the fire.

7. And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

8. Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD; and that soul shall be cut off from among his people.

371. It was manifestly improper to offer to the Lord, what would not be agreeable to ourselves. The views the people entertained also of a *dead body*, would lead them to use every means to avoid putrefaction, even in the slightest degree. The Pagans, too, used salt in their sacrifices. It was on this account, that Homer calls salt *divine*; and Plato says that salt is very agreeable to the gods.

372. It was common, with the Heathens, to use certain parts of animals, offered in sacrifices, in their magical arts. The command to consume all that was left, would prevent these practices. Besides, the meat must be eaten before there was any chance for putrefaction, and in that climate meat could not be long kept. There was another reason for this precept. In the peace offerings, much of the animal,

offered in sacrifice, was eaten by the sacrificer and his friends; and the precept above given would encourage liberality. It was better to give to one's friends, or to distribute the food among the poor and needy, than to have it consumed, as it must be, on the third day. Layard tells us that, in those eastern countries, at the present day, it is derogatory to a man's character, as showing an illiberal and niggardly disposition, to keep meat till the following day, or to serve it up the second time.*

373. It will be seen that, in some instances, the food of the sacrifice was to be eaten the same day or burned; and in other instances, it might be eaten the second day. The paschal lamb was eaten at evening; and no part was permitted to be eaten the next day. The ram of consecration was eaten the same day, and no part the day following; so was the accompanying meat offering. The flesh of the sacrifice of peace offerings for thanksgiving, must be eaten the same day that it was offered; and no part left till morning. But if the offering was for a vow, or a voluntary offering, it might be eaten the same day, or the day following.

374. In most peace offerings, the part used as food might be eaten the same day, or the day following. The sin offerings, except such as were offered on their own account, or for the whole congregation, were eaten by the priests, and in the holy place. But we find no passage limiting the time for eating them. *Probably* they were subject to the usual limitation. But as these were for their support, they may have been permitted to eat such food still later. And a plentiful use of salt, as required, would enable them to do so.

* page 287.

(9.) STRANGE FIRE MUST NOT BE USED IN SACRIFICES.

LEVITICUS X.

1. And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

2. And there went out fire from the LORD, and devoured them, and they died before the LORD.

3. Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4. And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5. So they went near, and carried them in their coats out of the camp; as Moses had said.

6. And Moses said unto Aaron, and unto Eleazar, and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7. And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD *is* upon you. And they did according to the word of Moses.

8. And the LORD spake unto Aaron, saying,

9. Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations:

10. And that ye may put difference between holy and unholy, and between unclean and clean:

11. And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12. And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it *is* most holy:

13. And ye shall eat it in the holy place, because it *is* thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

14. And the wave-breast and heave-shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace-offerings of the children of Israel.

15. The heave-shoulder and the wave-breast shall they bring, with the offerings made by fire of the fat, to wave *it for* a wave-offering before the LORD: and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

16. And Moses diligently sought the goat of the sin-offering, and behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were* left *alive*, saying,

17. Wherefore have ye not eaten the sin-offering in the holy place, seeing it *is* most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

18. Behold, the blood of it was not brought in within the holy *place*: ye should indeed have eaten it in the holy *place*, as I commanded.

19. And Aaron said unto Moses, Behold, this day have they offered their sin-offering, and their burnt-offering before the LORD; and such things have befallen me: and *if* I had eaten the sin-offering to-day, should it have been accepted in the sight of the LORD?

20. And when Moses heard *that*, he was content.

375. That Nadab and Abihu knew they were violating a divine rule, is quite certain, else the punishment of death would not have been visited upon them. And though we may think death a severe infliction, we must bear in mind; first, that a great

sin had been committed, all the greater, when we consider the privileged persons who committed it; and, secondly, that great interests were at stake, as all the permanency and efficiency of these institutions depended on the strict observance of the rules given in connection with them.

376. It was especially important that any breach of order should, at this time, be punished; as the institution had not yet become fixed in the habits of the people, and needed special protection to establish and render it permanent. And again, when it was known that the sons of the High Priest were not permitted to escape condign punishment, the influence would be salutary upon the other priests, and indeed upon the whole tribe devoted to priestly offices.

377. Those who regard the punishment inflicted on the sons of the High Priest, as unreasonably severe, should remember that the motive could have been none other than a bad one; and under the circumstances, indicative of the deepest depravity. Then it should be remembered, that there was a generous provision, for all those engaged in the sacred functions, who might commit mistakes, in performing their duties. When it was ascertained that a mistake had occurred, all that was required, was an acknowledgment of the wrong, and the offering of a suitable sacrifice. In this case, the fault was overlooked, and an atonement or reconciliation was effected.

378. But Nadab and Abihu offer no excuse; and no one offers an excuse for them. It was not a sin of ignorance. It was not even a willful sin. It was a presumptuous sin, an intentional insult against the Majesty of Heaven. It was deserving of death. It indicated a greater degree of depravity than any other crime. It was a "sin unto death," that admitted of no atonement or pardon.

379. The admonition, not to drink wine or strong drink, when going into the tabernacle, immediately following the incident of offering strange fire by Nadab and Abihu, and the punishment inflicted on them, intimates, very clearly, that their crime was committed, while under the influence of strong drink. It is quite certain that they were reckless and unprincipled young men. Their punishment seems to have been death by lightning. This is made evident by the fact that their clothes were not consumed.

380. When it is said, in verse 12th, that Moses spake unto Aaron, and unto Eleazar, and unto Ithamar, "Take the meat offering that remaineth, of the offerings of the Lord made by fire, and eat it," etc.; the meaning is, that Moses *had spoken* this to them, on a former occasion; and hence his anger, when he found the goat of the sin offering burned and not eaten. The reason, however, given by Aaron, that he had omitted to eat his part of the offering, in view of "what had befallen him," seems to have been satisfactory. He suggests that his offerings would hardly have been accepted of God, if he had been so destitute of parental feeling, as to have felt inclined to feast on his portion of the sacrifice; or so regardless of propriety, as to have eaten his share without desiring it. Hence, it had been offered as a burnt offering to the Lord; or perhaps the meaning may be, that he had burned it only a little in advance of the time when it must have been burned, according to the prescribed regulations.

SECTION VI.—ADDITIONAL PARTICULARS.

LEVITICUS VI.

24. And the LORD spake unto Moses, saying,

25. Speak unto Aaron and to his sons saying, This is the law of the sin-offering: In the place where the burnt-offering is killed shall the sin-offering be

killed before the LORD: it is most holy.

26. The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

27. Whatsoever shall touch the flesh thereof shall be holy: and when there

is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28. But the earthen vessel wherein it is sodden shall be broken; and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water.

29. All the males among the priests shall eat thereof: it is most holy.

30. And no sin-offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, shall be eaten: it shall be burnt in the fire.

381. The sin offering must be killed in the same place as the burnt offering; that is, on the north side of the altar in the court. It must be eaten in the court and not carried away. No priest could enjoy the fruits of his office, unless he was present where duty called him.

382. Here we are informed that the sin offering was eaten by the priest. This, then, must be understood, even where it is not mentioned. No one was to touch the offering, but such as were holy, or set apart to the priesthood. And on whatever garment the blood was sprinkled it should be washed in the holy place. The earthen vessel, wherein the offering was sodden or boiled, must be destroyed; but the brazen vessel must be scoured and rinsed.

383. The sin offering, of which the blood was brought into the holy place, was not eaten, but was wholly burnt. Such was the sin offering of the priest; and also the sin offering of the whole congregation. In other cases, the blood was not taken into the tabernacle at all; but was used about the altar of burnt offerings in the court.

384. The reasons for destroying the earthen vessel were, first, that this would add so much to the penalty of sin; as the vessel was probably owned by the offender; and, secondly, the effect would be to induce men to bring some brazen vessel in which to seethe their meat, which was much more suitable than earthen. All the vessels used at the tabernacle, for similar purposes, were of brass; and it was more suitable that those brought there should be of the same material. The best way to ensure this result,

would be to break to pieces those of an inferior quality. This is the best interpretation we know of.

Again:—

LEVITICUS VII.

1. Likewise this *is* the law of the trespass-offering: it *is* most holy.

2. In the place where they kill the burnt-offering shall they kill the trespass-offering: and the blood thereof shall he sprinkle round about upon the altar.

3. And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards,

4. And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away:

5. And the priest shall burn them upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass-offering.

6. Every male among the priests shall eat thereof: it shall be eaten in the holy place: it *is* most holy.

7. As the sin-offering *is*, so *is* the trespass-offering: *there is* one law for them: the priest that maketh atonement therewith shall have *it*.

8. And the priest that offereth any man's burnt-offering, *even* the priest shall have to himself the skin of the burnt-offering which he hath offered.

385. The sin offering and the trespass offering, were to be killed, in the same place where the burnt offering was killed. That was on the north side of the altar, in the court, in front of the tabernacle. We are told that the same rules apply to the trespass offering, as to the sin offering. Most of the sin and trespass offering was eaten by the priest, who officiated on the occasion. The priest also had the skin, which was a valuable article, and not permitted to be lost. Much of what was burned was unfit for food. In case, however, the offering was made by the priest, all of it was burned, as propriety would suggest.

386. There is a distinction between sin offerings and trespass offerings; but it does not clearly appear in what the distinction consisted; and various opinions have prevailed on the subject. Some suppose that one class denote sins of commission; and the other, sins of omission; but the reported cases do not justify that definition. In some instances, *sin* and *trespass* are used as convertible terms; and the record tells us expressly that the same rules apply to both. The probability is, that *sin* is understood as implying

greater guilt than *trespass*; and it may have been discretionary with the priest to call the same offense by one name or by the other, according to the circumstances under which it was committed, and to require an offering to correspond.

SECTION VII.—IMPORTANT MODIFICATIONS, RELATING TO ALL THE OFFERINGS.

NUMBERS XV.

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| <p>1. And the LORD spake unto Moses, saying,</p> <p>2. Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,</p> <p>3. And I will make an offering by fire unto the LORD, a burnt-offering, or a sacrifice in performing a vow, or in a free-will-offering, or in your solemn feasts, to make a sweet savour unto the LORD, of the herd, or of the flock:</p> <p>4. Then shall he that offereth his offering unto the LORD bring a meat-offering of a tenth-deal of flour mingled with the fourth <i>part</i> of an hin of oil.</p> <p>5. And the fourth <i>part</i> of an hin of wine for a drink-offering shalt thou prepare with the burnt-offering or sacrifice, for one lamb.</p> <p>6. Or for a ram, thou shalt prepare <i>for</i> a meat-offering two tenth-deals of flour mingled with the third <i>part</i> of an hin of oil.</p> <p>7. And for a drink-offering thou shalt offer the third <i>part</i> of an hin of wine, <i>for</i> a sweet savour unto the LORD.</p> <p>8. And when thou preparest a bullock <i>for</i> a burnt-offering, or <i>for</i> a sacrifice in performing a vow, or peace-offering unto the LORD:</p> | <p>9. Then shall he bring with a bullock a meat-offering of three tenth-deals of flour mingled with a half a hin of oil.</p> <p>10. And thou shalt bring for a drink-offering half an hin of wine, <i>for</i> an offering made by fire, of a sweet savour unto the LORD:</p> <p>11. Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.</p> <p>12. According to the number that ye shall prepare, so shall ye do to every one according to their number.</p> <p>13. All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.</p> <p>14. And if a stranger sojourn with you, or whosoever <i>be</i> among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.</p> <p>15. One ordinance <i>shall be both</i> for you of the congregation, and also for the stranger that sojourneth <i>with you</i>, an ordinance for ever in your generations: as ye <i>are</i>, so shall the stranger be before the LORD.</p> <p>16. One law and one manner shall be for you, and for the stranger that sojourneth with you.</p> |
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387. There are some important modifications, respecting sacrifices and offerings of all kinds. These were not to take effect, till the people were settled in Canaan. The modifications are these:—

(1.) The burnt offerings and sacrifices, in performing a vow, or in free will offerings, and offerings made at public feasts, must be accompanied with a suitable meat offering; while, before this, no such thing had been or would be required. There would

be a better reason for this addition in Canaan, where the people would have an abundance, than in the wilderness, where flour, oil, and wine, could not be easily obtained.

388. (2.) The amount of each meat offering is particularly stated; and it is made to correspond with the animal that was sacrificed, whether it were a bullock, a sheep, or a goat. It was very suitable that where a large animal was sacrificed, most of which was to be eaten, there should be a corresponding supply of bread and cakes, made of flour, mingled with oil or overspread with it; and a corresponding allowance of wine for drink.

(3.) The drink offering had not been required; but it would be then.

389. (4.) The same law would then apply to strangers, as well as to native Israelites, a very liberal provision, compared with most other systems of religion or law.

The same provisions are mentioned in other passages; but the language of the passage before us, shows clearly that they were not expected to be observed, in the wilderness where every thing was unsettled, with the same fidelity, as they would be in the promised land.

CONCLUSION.

LEVITICUS VII.

37. This is the law of the burnt-offering, of the meat-offering, and of the sin-offering, and of the trespass-offering, and of the consecrations, and of the sacrifice of the peace-offerings;

38. Which the Lord commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai.

390. This passage repeats all the kinds of sacrifices we have been considering, though not stated in exactly the same order. It seems a fit passage to stand at the close of our exposition of the sacrifices required by Moses. It needs no comment.

CHAPTER VIII.

THE PRIESTHOOD. ITS QUALIFICATIONS, LIMITATIONS AND EMOLUMENTS.

CONTENTS:—The Priests must not Drink Wine nor Strong Drink, when they go into the Tabernacle: Respecting Uncleaness: Respecting the Marriage of Priests; A Priest must have no Blemish; Who may Eat of the Sacred Food: Portion of the Priests; Persons, Animals, Houses, Lands, etc., Sanctified; Vow of the Nazarite.

SECTION I.—THE PRIESTS, MUST NOT DRINK WINE, NOR STRONG DRINK, WHEN THEY GO INTO THE TABERNACLE.

LEVITICUS X.

8. And the LORD spake unto Aaron, saying,

9. Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be a statute for ever throughout your generations:*

10. And that ye may put difference between holy and unholy, and between unclean and clean;

11. And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

391. The propriety of this injunction will be obvious at once. That the priests might use wine or strong drink, at other times, is implied; and we know they were allowed these things. The restriction does not even apply to services performed in the court.

SECTION II.—RESPECTING UNCLEANNESS.

LEVITICUS XXI.

1. And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:

2. But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his sons, and for his daughter, and for his brother,

3. And for his sister a virgin, that is nigh unto him, which hath had no husband: *for her may he be defiled.*

4. *But* he shall not defile himself, *being* a chief man among his people, to profane himself.

* * * * *

6. They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* the bread of their God they do offer: therefore they shall be holy.

* * * * *

10. And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments,

shall not uncover his head, nor rend his clothes ;

11. Neither shall he go into any dead body, nor defile himself for his father, or for his mother ;

12. Neither shall he go out of the sanctuary, nor profane the sanctuary of his God : for the crown of the anointing oil of his God is upon him : I am the LORD.

392. The High Priest was not to defile himself, even for his father or mother, by coming in contact with their dead body. But the other priests could defile themselves for those that were near of kin to them, the father, mother, son, daughter, brother, and virgin sister ; but not for any others.

Among the Egyptians, and also the Greeks and Romans, it was not permitted to the priests to touch the dead ; and they appear to have carried the restriction much farther than the Hebrew lawgiver. And we may hence conclude that the Hebrew law, relating to the subject, was necessary, more from the existing sentiment, which could not all at once be changed, than from any intrinsic importance that attaches to the subject itself.

393. "The Bramins of India," says Mrs. Child, in her book on the Progress of Religious Ideas, "have great horror of touching the dead, or any thing that has been in contact with a corpse. If a man even hears that a relation has died, in a distant country, he is deemed unclean, and must purify himself by religious services."*

394. There are many striking resemblances between the religious opinions and forms of India and Egypt ; but whether the Egyptians carried their ideas to such extravagance as this, we are not informed. Nor is it easy to reconcile their actual opinions and practices, relating to uncleanness, with the custom that we know prevailed among them, of embalming the dead.

395. One would be inclined to think that the law of Moses was designed to do away with that custom, by making the dead body an object of disgust. But

if the custom prevailed in Egypt, and was nearly universal in that country, notwithstanding their superstitions, the conclusion would seem legitimate, that this custom might still prevail, among the Hebrews, in spite of the law of Moses, that is fitted to exert an opposing influence.

396. We are inclined, however, to believe that, besides the necessity of some law of this kind, to satisfy popular sentiment, it was expected to exert an influence toward preventing this practice. For let it be observed, that there was not, among the Hebrews, any class of men, whose business was to embalm the dead, though we know there was such a class in Egypt.

397. The priests, among the Hebrews, as well as among the Egyptians, were the physicians; but among the Hebrews, it was no part of their duty to embalm dead bodies. And indeed no class of men are restrained from the dead, so much as the priests; which makes it evident, that this was not embraced in their medical or anatomical practice. Under these circumstances, the law relating to uncleanness, would tend to do away with embalming the dead, by making the practice as undesirable as it was difficult.

398. The reason here given why the priests are required to be so particular, as to cleanliness, is very satisfactory. "The offerings of the Lord made by fire, and the bread of their God, do they offer." If they would be worthy to serve at his table, they should exercise the greatest care, as to personal cleanliness; and the more so, as their uncleanness could not be concealed from their divine Master, whose food passed through their hands, and in whose presence they were to perform their official duties.

LEVITICUS VII.

19. And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20. But the soul that eateth *of* the flesh of the sacrifice of peace-offerings that *pertain* unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people.

21. Moreover, the soul that shall touch any unclean *thing*, as the uncleanness of man, or any unclean beast, or any abominable unclean *thing*, and eat of the flesh of the sacrifice of peace-offerings, which *pertain* unto the LORD, even that soul shall be cut off from his people.

Again :—

LEVITICUS XXII.

1. And the LORD spake unto Moses, saying,

2. Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name *in those things* which they hallow unto me : I *am* the LORD.

3. Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence : I *am* the LORD.

4. What man soever of the seed of Aaron is a leper, or hath a running issue ; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing *that is* unclean *by*

the dead, or a man whose seed goeth from him ;

5. Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath :

6. The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7. And when the sun is down, he shall be clean, and shall afterward eat of the holy things, because it *is* his food.

8. That which dieth of itself, or is torn *with beasts*, he shall not eat to defile himself therewith : I *am* the LORD.

9. They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it : I the LORD do sanctify them.

399. No priest could officiate at the altar, having his uncleanness upon him ; that is, having done any of the things specified as imparting uncleanness. Nor could he eat the food, assigned to the priests, till he had performed the requisite ablutions. If the tabernacle service was not guarded, with great care, against all physical uncleanness, it would soon lose the respect necessary to its usefulness, and sink into contempt.

SECTION III—RESPECTING THE MARRIAGE OF PRIESTS.

LEVITICUS XXI.

7. They shall not take a wife *that is* a whore, or profane ; neither shall they take a woman put away from her husband : for he *is* holy unto his God.

8. Thou shalt sanctify him therefore, for he offereth the bread of thy God : he shall be holy unto thee : for I the LORD, which sanctify you, *am* holy.

CHAPTER XXI.

13. And he shall take a wife in her virginity.

14. A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take : but he shall take a virgin of his own people to wife.

15. Neither shall he profane his seed among his people : for I the LORD do sanctify him.

400. The priest was not permitted to marry a profane person; by which we understand, that he was not to marry one not of the Hebrew nation. Others might marry a foreigner; (the people of Canaan alone excepted;) but the priests could not. The priest must not "profane his seed among his people." He would do this, if he married out of his own nation. His seed would be part pagan, and to the same extent *profane*.

401. One can easily conjecture reasons, why a priest should not marry a widow, or a divorced woman; but these reasons may not be the true ones. If such unions were permitted, there might sometimes arise suspicions, (and they might *sometimes* be well founded,) that the death of the husband, or the divorce of the parties, might have been brought about by his agency or instigation, direct or indirect. Evidently it was deemed necessary to protect the priesthood from reproach, by extra safeguards; not because the priests would be more likely than others to do such things; but because the evils would be greater, when such things were done.

SECTION IV.—A PRIEST MUST HAVE NO BLEMISH.

LEVITICUS XXI.

16. And the LORD spake unto Moses, saying,

17. Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish, let him not approach to offer the bread of his God:

18. For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous,

19. Or a man that is broken-footed, or broken-handed,

20. Or crook-backed, or a dwarf, or that hath a blemish in his eye, or be

scurvy, or scabbed, or hath his stones broken:

21. No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish, he shall not come nigh to offer the bread of his God.

22. He shall eat the bread of his God, *both* of the most holy, and of the holy.

23. Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

24. And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

402. The sacrifices had to be without blemish. So also those who officiated at the altar. There was a

moral bearing to this requirement, that may not be generally seen. Many of the bodily blemishes result from immorality. Of course all the motives that inclined men to the priesthood, would tend to keep them from wicked practices, that might result in maiming or otherwise injuring them. The restriction, above stated, would, therefore, make men cautious, not to practice those things that would injure them, and thereby exclude them from the services and the privileges of the priesthood. Besides, it would evidently be considered a disgrace to the priests to possess these infirmities and blemishes.

403. A priest, having a blemish, might eat of the sacrifices; as they depended on that means of subsistence; but they could not officiate at the altar. It might not be a fault of the priest that he was so disqualified; (and it *might* be,) but that was no reason why the institutions of religion should be made to suffer on his account. The priests were God's servants, and they must be worthy the position they occupied.

SECTION V.—WHO MAY EAT OF THE SACRED FOOD.

LEVITICUS XXII.

<p>10. There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing.</p> <p>11. But if the priest buy any soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.</p> <p>12. If the priest's daughter also be married unto a stranger, she may not eat of an offering of the holy things.</p> <p>13. But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house,</p>	<p>as in her youth, she shall eat of her father's meat; but there shall no stranger eat thereof.</p> <p>14. And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give it unto the priest, with the holy thing.</p> <p>15. And they shall not profane the holy things of the children of Israel which they offer unto the Lord:</p> <p>16. Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the Lord do sanctify them.</p>
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404. The servant, either bought with money, or born in the house, might eat of the holy food. So might the daughter, not married to a stranger; and the widowed daughter, who had no children. I infer

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that the daughter, married to one not a stranger, was not excluded, on account of her marriage, nor her children; for I take the 12th and 13th verses to refer to the same case. The meaning is, that the daughter married to a stranger or foreigner, while the husband is living, can not eat of the holy food; nor after his death, if she have children. The wife must eat with her husband, and the mother with her children; and what the one is not permitted to eat, it is reasonable that the other should not be.

405. It is an error, that the Hebrews were not permitted to marry outside of their own nation. The restriction has reference solely to the nations of Canaan. With those the Hebrews were not allowed to marry; but there is no restriction, except to the priests, on intermarriage with other nations; though the social arrangements, adopted by the Hebrews, were not calculated to encourage such marriages. It is not regarded as a fault, in the above passage, for the daughter of the priest to marry a stranger; and she is not excluded from her father's table, on that account.

406. The food that supplied the priest's table, as well as the priest himself, was sacred, and must not be partaken by any one not of the priest's household. But when it is said of certain persons, not priests, that they *might* eat, at the priest's table, we must except such parts of the sacrifices, as must be eaten *only* by the priests, and only in the tabernacle or in the court.

SECTION VI.—PORTION OF THE PRIESTS.

LEVITICUS VII.

35. This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office;

36. Which the LORD commanded to

be given them of the children of Israel, in the day that he anointed them, *by* a statute for ever throughout their generations.

NUMBERS XVIII.

8. And the LORD spake unto Aaron, Behold, I also have given thee the

charge of mine heave-offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.

9. This shall be thine of the most holy things *reserved* from the fire: every oblation of theirs, every meat-offering of theirs, and every sin-offering of theirs, and every trespass-offering of theirs, which they shall render unto me, *shall be* most holy for thee and for thy sons.

10. In the most holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee.

11. And this *is* thine; the heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto thee, and to thy sons, and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.

12. All the best of the oil, and all the best of the wine and of the wheat, the first-fruits of them which they shall offer unto the LORD, them have I given thee.

13. And whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat of it.

14. Every thing devoted in Israel shall be thine.

15. Every thing that openeth the ma-

trix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless, the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16. And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which *is* twenty gerahs.

17. But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

18. And the flesh of them shall be thine, as the wave-breast and as the right shoulder are thine.

19. All the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it *is* a covenant of salt for ever before the LORD unto thee and to thy seed with thee.

20. And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: *I am* thy part and thine inheritance among the children of Israel.

407. Here is a very exact enumeration of the benefits and emoluments of the sacerdotal office. This was the portion of the priests, in lieu of the lands that would have been theirs; if they had been treated like the rest of the people. Whether it was an equivalent, may be impossible for us to determine. Some of the things, here named, were more or less uncertain. The part they had of the offerings, that were offered at the option of the people, would be more or less, according to the disposition of the people to bring such offerings. The part they had of the sin and trespass offerings, would be more or less, both according as the people were better or worse, and according to the efficiency of the government in detecting and punishing crimes. What they received of the fruits of the field, would depend on

the products of the soil; and some years it would be abundant, and some not. But there was no more uncertainty than in most other professions.

408. When it is said that the sin offerings, trespass offerings, etc., were the priests', we must except such parts as were offered to the Lord and burnt on the altar. And what was theirs, of these offerings, should be eaten in the holy place, either the court or the sanctuary; and the males should eat it. But the portion of the gifts that were offered to the Lord, by the people generally, belong to the whole tribe of Levi; and the priests or sons of Aaron, could have only the tithe or tenth part. And the reference is to this, when it is said that the priest's whole family should eat, including the females as well as males.

409. Every thing *devoted* was theirs, of which we shall speak soon. The first born of man and beast belonged to them; but of man they should have the redemption money, and so of the first born of unclean animals; but not so with clean animals, such as the cow, the sheep, or the goat. These were themselves the property of the priests; and only the *fat* was to be given to the Lord.

This was the covenant between God and the people, which is here denominated a covenant of salt, to denote its permanency.

The following refers to the same thing:—

DEUTERONOMY XVIII.

1. The priests the Levites, *and* all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

2. Therefore shall they have no inheritance among their brethren: the LORD ~~is~~ their inheritance, as he hath said unto them.

3. And this shall be the priest's due from the people, from them that offer a sacrifice, whether ~~it be~~ ox or sheep; *and they shall give unto the priest the*

shoulder, and the two cheeks, and the maw.

4. The first-fruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

5. For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

6. And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose;

7. Then he shall minister in the name of the LORD his God, as all his brethren the Levites do, which stand there before the LORD. 8. They shall have like portions to eat, beside that which cometh of the sale of his patrimony.

410. This mentions the Levite, but it has special reference to the priests. The priests were all Levites, but all Levites were not priests. The first of the fleece of sheep is not mentioned in the other passage, which was given at an earlier day. It is evidently on addition,—what we would call an “amendment.” This must be so, or else the law, in the first instance, is not truly reported. There may have been reasons that did not exist at first for adding this item to the priestly revenue.

411. Or, we may suppose a doubt to have arisen, whether the first fruits of the flock, included the *fleece* of the sheep, as well as the *animals*; and that this clause was added to settle that question. And it is easy to see, that it is a matter about which there would very naturally arise some uncertainty. We may add, that the circumstance, of such a clause being added, in a case of this kind, which naturally admits of different constructions, may be placed with the numerous undesigned coincidences, found in these books of Moses; which are fitted to give us confidence in the truth of the record. And no book in the world, perhaps, is so well fortified, by this kind of evidence, as the Pentateuch. And it is a kind of evidence that loses nothing by the lapse of ages, but grows stronger and more convincing in the same proportion as external or historical evidences become less so.

412. In the former passage, we read that every thing *devoted*, should belong to the priests. The Hebrews had a mode of setting apart and appropriating persons and things to the Lord, which was called *sanctifying* them; and a similar mode called *devoting*. The only difference between the two, being that, in

the one case, the persons or property so set apart, could be redeemed; and in the other, they could not be. But in the passage, just referred to, both these seem to be included; when it is said that every thing devoted should be the priests'.

As the persons and things sanctified, or devoted to the Lord, were voluntary gifts, they served as a motive to the priests, to perform their official duties, in such a manner, as would best secure the good will of the people.

(1.) PERSONS SANCTIFIED.

LEVITICUS XXVII.

1. And the LORD spake unto Moses, saying,

2. Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons *shall be* for the LORD, by thy estimation.

3. And thy estimation shall be, of the male from twenty years old even unto sixty years old; even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

4. And if it *be* a female, then thy estimation shall be thirty shekels.

5. And if *it be* from five years old even unto twenty years old, then thy

estimation shall be of the male twenty shekels, and for the female ten shekels.

6. And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7. And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8. But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

413. In what way it would be advantageous to the priesthood, for a man to consecrate himself to the Lord, we are not informed. Where he redeemed himself, the money went to the priests; but where he did not redeem himself, what he did to aid the priests, is not defined. But as it was common to consecrate or sanctify fields, as well as persons; it is highly probable that men sanctified were employed to cultivate the sanctified lands. It was probably understood, as a part of the contract, that they should do whatever services the priests should require of them; to cultivate the consecrated fields; to build houses in the cities of the priests; to tend the herds that belonged to the priests; and to labor in the

gardens and vineyards, that were cultivated in the suburbs of the cities, which were assigned to the priests, out of those that were given to the Levites.

414. When a child was sanctified, it could be advantageous only in prospect. It remained with its parents, till it was needed to serve the priests. If redeemed at any time, the redemption would be more, as it advanced in age. From a month old to five years, the redemption would be five shekels, if a male, and three shekels, if a female. From five years to twenty, it would be, if a male, twenty shekels, if a female, ten shekels ; and so on, as given in the text. To all these sums, however, one fifth must be added, when the person was redeemed.

415. Consecrated or sanctified females could be employed in the families of the priests, or for any services they were fitted to perform. It is reasonable to presume, that these persons were not regarded as servants ; though they made themselves useful in various ways.

416. When a man sanctified himself to the Lord, it was necessary that some value be put upon him ; so that, if he should at any time desire to redeem himself, it might be known, how much he must pay into the treasury, as redemption money. He must, in such a case, pay, not only the valuation, but one fifth besides.

417. The different valuations of the male and the female, seem, in this case, to have no direct reference to the supposed inferiority of the female to the male, as in some other of the Mosaic enactments. But it seems rather to rest upon the supposition, that the services of the males would be more valuable to the priests, than those of the females. And with this view, there is less difference than we should expect,—less difference than there would be in our own country, and our own age. And there is good reason to believe, from what we know of the state of society at

that time, that the difference was less then than now.

418. It was easy to see, that the usual estimate might be too high; and when such was found to be the case, it was permitted to the priest to lessen the valuation. He could not increase it under any circumstances; for, if he could have done so, it would have given him the power to do great injustice; and the tendency would have been, to lessen the gifts, or put a stop to them altogether. As the law is, no injustice is possible. The man who made the gift, had a valuation put upon it, at the time; and no power was given to the priest to add to it, though he might, at discretion, abate something from it.

(2.) ANIMALS SANCTIFIED.

LEVITICUS XXVII.

9. And if *it be* a beast whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.

10. He shall not altar it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11. And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

12. And the priest shall value it, whether it be good or bad: as thou valuest it *who art* the priest, so shall it be.

13. But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

419. The reference is here to an animal sanctified, not to one brought as an offering. When thus set apart or sanctified there must be no substitution of another animal in its place, not even a better one. An unclean beast could be sanctified, as well as a clean one; but it could not be offered in sacrifice. When redeemed, as it might be, one fifth was added to its estimated value. The Hebrews were permitted to raise unclean animals, but not to eat them. Their most valuable animals were of this class, as the ass, the camel, etc.

420. The prohibition to substitute one animal for another, would indicate that the owner of the animal

kept it, in his possession, after he had sanctified it. If, after having sanctified an animal, he felt inclined to keep it, and give the Lord an inferior article, he was not permitted to do it; though he might sanctify an inferior animal in the first place. If he became more liberal in his feelings, and wanted to sanctify or set apart a better animal, he could redeem the one already sanctified, and sanctify another to suit him; or he could sanctify a second in addition to the one already sanctified, which would be just as well.

421. If the animal was unclean, the priest could use it in any way he pleased; but he could not offer it in sacrifice; nor use it as food. If a man changed one beast for another, after he had sanctified one of them, the penalty was, the loss of both animals.

(3.) A HOUSE SANCTIFIED.

LEVITICUS XXVII.

14. And when a man shall sanctify his house to be holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15. And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.

422. If a man wanted to do the priests a favor, or any particular one of them, he might set apart to the Lord his house, and the priests could use it. In one of the cities of the priests, this might be very useful; and it would naturally be in the cities where the priests resided, that houses would be sanctified in this way. The land the house stood on, was subject to special rules, relating to real estate. If, at any time, the owner of the house, desired to take it back, he could do so, by paying into the treasury its value and one fifth added.

423. It might be thought that this would never occur, as the valuation was put upon it by the priests, who would be naturally inclined to place the estimate high. But a little thought will show, that high

estimates would not yield the best results ; and, with low estimates, it might often occur, that such property would be redeemed. Then, as well as now, men were not at all times equally religious, or equally disposed to bestow favors on the clergy.

(4.) A FIELD SANCTIFIED.

LEVITICUS XXVII.

16. And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed *shall be valued* at fifty shekels of silver.

17. If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18. But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

19. And if he that sanctify the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

20. And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21. But the field, when it goeth out in the jubilee, shall be holy unto the LORD, as a field devoted: the possession thereof shall be the priest's.

22. And if *a man* sanctify unto the LORD a field which he hath bought, which *is* not of the fields of his possession ;

23. Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubilee : and he shall give thine estimation in that day, *as a holy thing* unto the LORD.

24. In the year of the jubilee the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*.

25. And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

26. Only the firstling of the beasts, which should be the LORD's firstling, no man shall sanctify it; whether *it be* ox, or sheep: *it is* the LORD's.

27. And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28. Notwithstanding, no devoted thing that a man shall devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD.

29. None devoted, which shall be devoted of men, shall be redeemed: *but* shall surely be put to death.

424. It is difficult to say, which is most true,—that the Hebrews did not possess any real estate ; or that they did, and could not help doing so. Landed property is spoken of as being bought and sold ; but really, it was only leased for a limited term, that could never exceed fifty years. In the jubilee, it came back to the original proprietor. When, therefore, a man parted with his land, the value depended on the time that would elapse, between the sale and

the jubilee. The longer this period, the more value was put upon the property; the shorter the period, the less value. When this kind of property was sanctified, the valuation must have reference to the jubilee, as well as in other cases.

425. The productiveness of the land, as well as the length of time, was also taken into account; some fields being more productive than others. A homer of barley seed was considered worth fifty shekels of silver. A homer was the largest measure of capacity made use of by the Hebrews. It is supposed to be eight bushels and a small fraction, of our measure. According to this estimate, if we call a shekel fifty cents; one homer will be worth twenty-five dollars, or three dollars per bushel. An ephah, which is often mentioned, is the tenth part of a homer, or a little more than three pecks; and a tenth deal is the tenth part of an ephah.

426. We are to understand that, if a man wanted to redeem his land, which he had sanctified, it was necessary to consider the number of homers of barley it would produce, each year, and the number of years intervening before the jubilee; and the redemption money should be at the rate of fifty shekels of silver for an homer. Of course the labor of producing, must be taken out of the price of redemption, for we do not suppose that the owner worked the land himself. Probably the land was worked by the priests, or by persons who had sanctified themselves after the manner before described.

427. Why barley is mentioned, and no other kinds, we can not say. Perhaps that was the only crop allowed to be raised on consecrated lands; and perhaps the meaning is, that barley seed should be fifty shekels, and others in the same proportion. If the owner should, at any time, make up his mind to take back his field, he could do so, by paying the usual amount, one fifth over the estimated value.

If not redeemed before the jubilee, it could not be redeemed at all. In this there could be no injustice, as the man who consecrated his property, was acquainted with all the conditions, at the outset.

428. The firstlings could not be sanctified, because they were already the Lord's, by virtue of another law. If they were unclean, they could be redeemed by the usual addition; or if not redeemed, they could be sold, and the money put into the treasury.

429. The 28th and 29th verses are very obscure. That things devoted could not be redeemed seems a contradiction to what was said before. Men, animals, houses, and lands, could be redeemed by paying the valuation and one fifth added. Why then say that they can not be sold or redeemed; and why add that they shall surely be put to death? It has been said by some infidel writers, who gladly avail themselves of all ambiguities of this kind, to throw reproach on the Bible, that the Hebrew system justified human sacrifices, as well as the systems of Paganism. If a man devotes himself to the Lord, says the infidel, he must, according to the law of Moses, suffer death. Were this so, it would not follow that the Hebrew code is no better than Paganism; for here the devoted man acted *voluntarily*, but, with Paganism, men were not unfrequently *compelled* to suffer death in sacrifice.

430. The difficulty arises from confounding two things that are similar, but not altogether alike. One is *sanctifying*,—setting apart persons and things for holy uses. These could be redeemed, according to rules laid down in this chapter. The other is *devoting*, which did not admit of redemption. Things could be devoted, as well as sanctified; and then there was no redemption. Men could be devoted as well as sanctified; and then they could not be redeemed, but must suffer death. The reference is, to such as had

committed some capital offense, which, under the Law, did not admit of reprieve.

431. The word is used in this sense in several passages. In verse 21st, of this same chapter, it is said of a field, which is past redemption, that "it shall be holy to the Lord, *as a field devoted*." It had ceased to be merely sanctified, and had become a *devoted* field, or like such, that is, past redemption.

432. The Amalekites who made war with the Israelites, soon after they left Egypt, were devoted at the time; and the vow was written in a book, that it might not be forgotten. And Moses, in his last address to the people, reminds them of this vow, and enjoins its execution as soon as they were settled in Canaan. The Canaanites, a tribe in the south of Canaan, attacked the Israelites near mount Hor, and were at first successful. But at length, the Israelites vowed their utter destruction, or devoted them to the Lord, and fell upon them and destroyed them and their cities; and the place where this was done they named Hormah (from *Horem*, the original for *devoted*).*

433. See Joshua vi. 17, where it is said of Jericho, a city of Canaan, "And the city shall be accursed, (*horem*, devoted,) even it, and all that are therein, to the Lord." The city, or more properly, the people were devoted to the Lord, and were therefore utterly destroyed. For such, Moses tells us there is no redemption; but for persons or things sanctified, or devoted, in a less strict sense of the term, there was redemption in the manner prescribed.

434. It may be added, that the use of this phraseology, it is highly probable, was derived from the pagan practice of devoting men to the gods, to be sacrificed. Among the Heathens, men were devoted and offered on the altar, not as a punishment, but to placate the gods. But among the Hebrews, they

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NUMBERS XXX.

1. And Moses spake unto the heads of the tribes concerning the children of Israel, saying, This *is* the thing which the LORD hath commanded.

2. If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

3. If a woman also vow a vow unto the LORD, and bind herself by a bond, *being* in her father's house in her youth;

4. And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her; then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5. But if her father shall disallow her in the day that he heareth, not any of her vows or of her bonds wherewith she hath bound her soul shall stand; and the LORD shall forgive her, because her father disallowed her.

6. And if she had at all an husband when she vowed, or uttered aught out of her lips, wherewith she bound her soul:

7. And her husband heard *it*, and held his peace at her in the day that he heard *it*; then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8. But if her husband disallowed her on the day that he heard *it*, then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect; and the LORD shall forgive her.

9. But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10. And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11. And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12. But if her husband hath utterly made them void on the day he heard *them*; *then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void: and the LORD shall forgive her.

13. Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

14. But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them*.

15. But if he shall any ways make them void after that he hath heard *them*; then he shall bear her iniquity.

16. These *are* the statutes which the LORD commanded Moses between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

451. These regulations seem to be exceedingly appropriate. The daughter could not vow, and be held bound, without the consent of her father; nor the wife, without the consent of her husband. But the widow, or the wife divorced, could vow, and was held bound. In such relations, it would not be proper for the woman to act by herself, or on her own responsibility. In most cases, her vow might require the aid of the father or husband, in which case, their consent should first be obtained.

452. We see that all such vows were held very sacred, and must not be broken, either by the man or the woman. It was optional to make the vow or

not; but once made, it must be executed. Hence the following passage:—

DEUTERONOMY XXIII.

21. When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

22. But if thou shalt forbear to vow, it shall be no sin in thee.

23. That which is gone out of thy lips thou shalt keep and perform; *even* a free-will-offering, according as thou hast vowed unto the LORD thy God, which thou hath promised with thy mouth.

It is easy to see that this regulation would greatly tend to make men feel the moral obligations resting upon them. They are told expressly, that they need not make any such promise; but they must certainly fulfill it, if they make it. And it is generally found that those who are faithful in their religious obligations, will be faithful in other things;—men who are honest with God, will be honest with men.

453. “Spencer (*De Legibus*) shows that rites, resembling those of the Nazarite, were practiced by the Egyptians and other nations.”* “Herodotus says the priests of the gods wear, in other lands, long hair; but in Egypt they cut it off.”†

A usage, similar to the vow of the Nazarite, exists in Persia at the present day. “It frequently happens at the birth of a son, that, if the parents be in distress, or the child be sick, or that there be any cause of grief; the mother makes a vow, that no razor shall come upon the child’s head, for a certain portion of time, and sometimes for his whole life, as Samuel was.‡ If the child recovers, and the cause of grief be removed; and if the vow be but for a time, so that the mother’s vow be fulfilled, then she shaves his head, at the end of the time prescribed, makes a small entertainment, collects money and other things from her relations and friends, which are

* Palfrey, page 332.

† Hengstenberg, p. 207. See Deuteronomy xxi. 12.

‡ 1 Samuel i. 11.

sent as *netzers*, or offerings, to the mosque at Kerbelah and are there consecrated.”*

454. Among all nations, having a low degree of civilization, there has always been a class of men, disposed to seclude themselves from human society, and practice certain austere rites. These have generally gained great credit for their self denial, and piety, not to say they have acted in view of that result. The Hebrews, no doubt, had more or less of this class of persons in their society ; and it was well to permit them, in a harmless way, to manifest their peculiarities of disposition. This could be done by modifying an institution already in existence, so as to make it hurtful to no one, but rather tend to impress on the minds of these men the necessity of strict fidelity to their engagements.

455. That the vow of the Nazarite had its origin in the disposition of men to seclude themselves from society, and practice self denial as a religious duty, is proved from the word itself which denotes *separation*. Hence Doctor Clarke says, “From the Nazarites, sprang the Rechabites ; from the Rechabites, the Essenes ; from the Essenes, the Anchorites or Hermits ; and in imitation of those, the different monastic orders.”†

456. The impediments thrown in the way of the practices here described, would tend to lessen them, exactly in proportion as men became intelligent, and saw there were better ways for pleasing God, or benefiting mankind. Hence, we find the Savior instructing the people, not to take on themselves any such obligations, but let their yea be yea ; and their nay, nay. And we may add this passage from the New Testament, as additional proof that the Nazarite vow was not instituted by Moses, and was originally no part of his system. For a careful observation of the

* Horne's Introductions, Vol. II. p. 180.

† Clarke, *in loco*.

Savior's teaching, in the 5th of Matthew and other passages, will make it plain, that Jesus Christ came to fulfill and not to destroy the Law; and that he required the strictest obedience thereto, even to the least of the commandments; and that he sought to correct the abuses of the Law, and not to abrogate the Law itself; and when he does abrogate any law, we may reasonably conclude, that is really no part of the original system of Moses.

CHAPTER IX.

SACRIFICES AND OFFERINGS, CONSIDERED AS TYPES.

CONTENTS:—The Jewish Theory; The Orthodox Theory; The Author's Views.

457. The significance of the sacrificial ceremonies, more especially of those connected with the sin offerings, has been a matter of much speculation; and many wild and visionary opinions have been entertained, on the subject, both among the Jews and among the Christians. Nor have these speculations been confined to the sacrifices, but have been extended to the tabernacle, the garments of the priests, and in a word, to the whole of the Mosaic ritual; and to all the historical persons and events mentioned in the Old Testament. As this is a subject on which immense tomes have been written, it will be expected that a brief space will be devoted to it in the present volume.

458. The Jews having no Christianity, in which to find the antitypes of the Law, gave other interpretations of the same general character. Of all the Jewish writers, Josephus is best known to the mass of

people, at the present day; and we presume it will be deemed safe to take his theory as the one that prevailed among the Jews, at the time he lived, which was the first century of the Christian era.

SECTION I.—THE JEWISH THEORY.

459. We take the following passage from Josephus:—"The tabernacle, consisting of thirty cubits, and being divided into three parts; whereof two were for the priests in general, and of free access, resembles the earth and the sea; while the third, where no mortal, except the high priest, is permitted to enter, is an emblem of heaven, reserved for God alone.

460. "The twelve loaves of shew bread, upon the table, signify the twelve months in the year. The candlestick, which is made up of seventy pieces, refers to the twelve signs of the zodiac, through which the seven planets take their course; and the seven lamps, on the top of the seven branches, bear an analogy to the planets themselves. The curtains, with the four colors that are wrought in them, represent the four elements.

461. "By the high priest's linen garments, is designed the whole body of the earth; and by the violet color, the heavens. The pomegranates answer to lightning,—the noise of the bells, to thunder. The four colored ephod bears a resemblance to the very nature of the universe; and the interweaving it with threads of gold, to the rays of the sun, which give light. The pectoral, in the middle of it, intimates the position of the earth, in the center of the world. The girdle, about the priest's body, is the sea about the globe of the earth. The two sardonyx stones, on the shoulders, represent the sun and moon; and by the twelve other stones, on the breastplate, may be understood, either the twelve months, or the twelve signs of the zodiac."*

* Antiquities, B. 3., c. 7.

462. That this theory is wrong in all respects we can not say. We have no doubt that there is some relation between the creation of the world and the making of the tabernacle, as all things in the universe are no doubt related; and it *may be* such a relation as here described; though we are not quite prepared to believe it. One thing in this theory we may safely pronounce false, whatever may be said of the rest. That the pectoral, in the middle of the ephod, was designed to represent the earth, in the center of the world, can not be true; for, since the days of Josephus, it has been ascertained, with certainty, that the earth is not in the center of the world.

463. The standing of Josephus is such as to warrant the statement that the theory here given was the prevailing one among the Pharisees, to which sect he belonged. And they, it is well known, were the principal religious sect among the Jews at that time. Philo, another eminent Jewish writer, who resided in Alexandria in Egypt, and was cotemporary with Josephus, gives interpretations still more visionary. And from these facts we may safely conclude that this method of interpretation was prevalent among the Jews, both in Egypt and Palestine. And hence we may very properly call it the Jewish theory.

464. Speaking of the High Priest, Philo says, "He is commanded to wear another robe also, having very beautiful embroidery and ornament upon it, so that it may seem to be a copy and representation of the world. And the description of the ornament is clear proof of this; for in the first place, the whole of the round robe is of hyacinthine color, a tunic reaching to the feet being an emblem of the air, since the air also is by nature black, and in a manner may be said to be reaching to the feet; as it is extended from above the regions above the moon, to the lowest places of the earth.

465. "Next, there was a woven garment in the

form of a breastplate upon it; and this was a symbol of the heaven; for on the points of the shoulders are two emerald stones of most exceeding value, one on one side and one on the other, each perfectly round and single on each side, as emblems of the hemispheres, one of which is above the earth, and the other under the earth.

466. "Then on his breast, there are twelve precious stones of different colors, arranged in four rows of three stones in each row, being so, as an emblem of the zodiac. For the zodiac also consists of twelve animals; and so divides the four seasons of the year, allotting three animals to each season. And the whole plan is very correctly called the *logeum*, since every thing in heaven has been created and arranged in accordance with right reason (*logos*) and proportion; for there is absolutely nothing there which is devoid of reason.

467. "And on the *logeum* he embroiders two woven pieces of cloth, calling the one *manifestation*, and the other *truth*. And by the one which he calls truth, he expresses figuratively, that it is absolutely impossible for falsehood to enter any part of heaven; but that it is entirely banished to the parts around the earth, dwelling among the souls of impious men.

468. "And by that which he calls manifestation, he implies that the natures in heaven make manifest every thing that takes place among us, which of themselves would be perfectly and universally unknown. * * * * *

469. "And besides this, golden pomegranates are attached to the lower part of the tunic, reaching to the feet, and bells and borders embroidered with flowers. And these things are the emblems of earth and of water; the flowers are the emblems of the earth, inasmuch as it is out of it that they all rise and derive strength to bloom. And the pomegranates, as above mentioned, are the emblems of water, being so named

from the flowing of the stream. And the harmony and union and concord, and unison of sound of the different parts of the world, is betokened by the bells. And the arrangement is a very excellent one; for the upper garment on which the stones are placed, which is called the breastplate, is a representation of heaven, because the heaven also is the highest of all things.”*

470. Much more might be quoted from this author, equally profound; but it is not required that we extend the quotations.

471. The same system of interpretation was prevalent among the Pagans. And hence, as we should expect, when Jews or Pagans became Christians, they retained the same habit of spiritualizing; only they sought for analogies, in the history and teachings of Christ, which they had before found, in the outward world, or in the constitution and operations of the human mind.

SECTION II.—ORTHODOX THEORY.

472. It was deemed very important to find types of the *cross*. Hence Justin Martyr says, the sea could not be passed, if sails were not suspended on a cross; and the earth could not be tilled, if spades were not of that form. The form of man differs in nothing else, from other animals, but in the erectness of the body, and the extension of the arms, which shows nothing else but the figure of the cross. When Joshua led the people to battle, Moses employed himself in prayer, with his hands stretched out in the form of a cross. As long as he continued in that position, Amalek was beaten; but when he remitted, Israel suffered. This was owing to the power of the cross.

473. Barnabas found a type of Jesus and the cross, in the circumcision of Abraham's servants, three hun-

* Philo Judæus, Vol. II., pp. 195, 196.

dred and eighteen in number. This number represented by letters, which was the original mode of expressing numbers, consisted of the first two letters in the name of Jesus, and another letter resembling our capital T, which has the form of a cross! Justin explained the tree of life, the rods that Jacob placed before the cattle, and the rod of Moses, as types of the cross of Christ. Clement of Rome explained the scarlet thread of Rahab, which she held out of her window, when the Israelites took Jericho, as typical of man's redemption by the blood of Christ.

474. Irenæus thought that the animals, regarded as clean by Moses, were typical of Christians. Dividing the hoof represented the Christian's faith in the Father and Son. Chewing the cud represented the duty of Christians to meditate on the laws of God day and night. The animals that neither divided the hoof, nor chewed the cud, were types of the Gentiles, and therefore both were unclean. The Gentiles did not believe in the Father, nor the Son; and did not meditate continually on God's laws. The Jews were also unclean. They had no double hoof; they believed in the Father, but not the Son. They chewed the cud, that is, they meditated on the laws of God; but they did not entirely come up to the required conditions.

475. All the early Christians regarded Canaan as a type of the reign of Christ on earth; which is more reasonable than to regard it as a type of heaven, which is the view more commonly held at the present day.*

476. These examples will suffice to show the general practice, of the early Christian writers, of interpreting the Old Testament, in its relations to the New. Nor was this system adopted by the ignorant and obscure; but it was the prevalent mode of explain-

* *Progress of Religious Ideas*, Vol. II., p. 322, etc.; and *Neander's Church History*, Vol. I., p. 658.

ing the Scriptures, among the most celebrated and erudite of the Christian fathers; at the head of which, stood the renowned Origen Adamantius, whose erudition and patient research, have seldom been equalled since his day.

477. Coming down to more modern times, we will quote a passage from the very learned and distinguished Stackhouse, who wrote just one hundred years ago. He says:—

“Thus the tabernacle itself was a type of our Redeemer, dwelling in our nature. The altar of burnt offerings, in the court, pointed out the death and sacrifice of our Lord; by the shedding of whose blood, our sins are pardoned, and we received into mercy and favor. The altar of incense, within the holy place, denoted our Lord’s powerful intercession for us, in his exalted state of glory; and the ark of the covenant, in the holy of holies, was an eminent emblem of him from whose mouth we receive a law. * *

478. “What a manifest type the Jewish High Priest, was of our Lord and Savior, the author of the Hebrews, has declared in more instance than one.

“In like manner, whether we consider the several qualifications of the sacrifices under the Law, or the several sorts of them, we shall find them to be types and prefigurations of Christ. * * He was the trespass offering, in that he was made sin for us; the peace offering, because he made peace by the blood of his cross; the meat and drink offering, for his flesh is meat indeed, and his blood is drink indeed; the scape goat, for he hath carried away our sins, never more to be remembered against us; the paschal lamb, for Christ, our Passover, is sacrificed for us; the great sacrifice of atonement, for Jesus Christ the Righteous, is both our advocate with the Father, and a propitiation for our sins. And, in fine, his blood, who, through the Eternal Spirit, offered himself to God without spot, is more effectual than the blood of bulls

to purge our consciences from dead works, to serve the living God.”*

479. On the theory of Josephus, which we quoted at the beginning of this chapter, Stackhouse remarks thus:—“All this is too fanciful, one would think, for so grave an author as Josephus; had not this way of allegorizing things, been the prevalent custom of the age.” What excuse shall we offer for so grave an author as Stackhouse? The truth is, the one theory is as true and reasonable as the other. Much too large an amount of time and talent has been expended on the elucidation and defense of these fanciful theories, with no corresponding advantage to the world. In the early days of the Christian Church, the practice of allegorizing the institutions and ceremonies of the Law, was carried, we all admit, to a foolish extreme.

480. Still this practice had its charms; and many minds were so constituted as to be pleased and delighted with the displays of genius, which it was fitted to call into exercise. And, consequently, the change in the public mind, toward a more sensible mode of interpretation has been slow. And even now, the typical method of interpreting the Law, in its relations to Christianity, is regarded with favor by many of the most learned expounders of the Bible. And, though we now smile at the fancies of the early fathers; and do not hesitate to call their opinions fanciful; yet we hold on to the theory, and under its sanction, we put forth ideas and sentiments that are but little in advance of those we look upon as visionary and absurd.

481. The theory now prevailing among the Orthodox interpreters of the Bible, is, substantially, the same as that put forth by Stackhouse, one hundred years ago. Some things that would then have passed current, without the necessity of argument, have been discarded; and, on the other hand, some new modes

* Stackhouse, *New History of the Bible*, Vol. II., p. 470.

of illustration, if not new thoughts, have been found out, that give form and comeliness to the theory.

482. Looking through Doctor Adam Clarke's commentary, we have marked some passages of the Pentateuch, that set forth his theory with sufficient clearness; and his interpretations, we doubt not, will be considered correct, by a large body of Christian believers.

Speaking of the tabernacle, as the dwelling place of Jehovah, while the Israelites were passing through the wilderness, Doctor Clarke says:—"As the dwelling, in this tabernacle, was the highest proof of God's grace and mercy towards the Israelites, so it typified Christ's dwelling, by faith, in the hearts of believers; and thus giving them the highest and surest proof of their reconciliation to God, and of his love and favor to them."

483. Again:—"Not only the tables of stone, but all the contents of the ark, Aaron's rod, the pot of manna, the holy anointing oil, etc., bore testimony to the Messiah, in his *prophetic, sacerdotal* and *regal* offices." After the destruction of Jerusalem by the Romans, in the A. D. 70, some of the most valuable articles of furniture in the temple, were taken out and conveyed to Rome; where they were consecrated to a heathen goddess. In allusion to this circumstance, Doctor Clarke says:—"But these things had accomplished the end for which they were instituted, and were now, of no further use."

484. "The glorious personage, typified by all this ancient apparatus, had, about seventy years before this, made his appearance. The true *light* had come, and the Holy Spirit poured out from on high; and, therefore, the golden *candlestick*, by which they were typified, was given up. The ever-during *bread* had been sent from heaven; and, therefore, the golden *table*, which bore its *representative*, the *shew bread*, was now no longer needful. The *joyful sound* of the

everlasting Gospel, was then published in the world ; and, therefore, the *silver trumpets*, that *typified* this, were carried into captivity ; and their sound was no more to be heard. Strange providence, but unutterable mercy of God ! The Jews lost both the *sign* and the thing signified."

485. In another place he says :—"The tabernacle was a type of the Church of God." And again :—"The tabernacle, as well as the temple, was a type of the incarnation of Jesus Christ ;" and, "as the glory of God was manifested between the cherubim, above the mercy-seat, in this tabernacle, so God was in Christ ; and, in him, dwelt all the fullness of the Godhead, bodily ; and,—"as in the tabernacle were found bread, light, etc., probably all these were emblematical of the ample provision made in Christ, for the direction, support, and salvation for the soul of man." He adds :—"Of these and many other things in the law and the prophets, we shall know more, when mortality is swallowed up of life ;" to which *we* would add, "and shall speculate less."

486. Again, on the garments of the priests, he says :—"There can be no doubt of their being all emblematical of spiritual things ; but of which, and in what way, no man can positively say." What use, then, in making them emblematical ; and what evidence is there, that they are emblematical ; so long as God has not recorded the fact, and given us no means of knowing what they represent ?

487. Of the drink offering, he says :—"To this kind of offering, there is frequent allusion and reference in the New Testament ; as it typified the blood of Christ, poured out for the sin of the world.... The whole Gospel economy is represented as a covenant or treaty between God and man ; Jesus Christ being, not only the *mediator*, but the COVENANT SACRIFICE, whose blood was poured out for the ratification and confirmation of this covenant or agreement between God and man."

488. The burnt offering, "is a very expressive type of Christ, as nothing less than his complete and full sacrifice, could make atonement for the sin of the world." In Ephesians xi. 14–19, he thinks Paul compares the Saviour to the peace offering. Then of course, the peace offering, as well as the burnt offering, and sin offering, and drink offering, was a type of Christ.

489. If Doctor Clarke and others, who write as we have seen, meant to convey the impression that many things in the life, death, and teachings of Christ, bear a resemblance to certain other things, mentioned in the Pentateuch; so that the one may be used with great propriety to represent the other, there could not be the slightest objection to their views. Such resemblance is beyond a doubt. That the New Testament writers make use of the Law, to illustrate the Gospel, sometimes by analogy or resemblance, and sometimes by contrast, is certain, and too obvious to require argument. If one is disposed to insist on the popular forms of expression, we shall not object to the statement, that there are, in the Law, many types of Christ and Christianity. But this is not saying, that the forms and arrangements of the one, were instituted and established, with reference to their likeness to the facts of the other. It is not saying that one is, *according to the generally received construction*, a type of the other.

490. The generally received construction of the statement, that one thing is the type of another, is, that there is a resemblance between them, and, that the likeness the first has to the other, was originally designed by God himself; and that he meant we should so understand it. For example; it is said that the tabernacle is a type of Christ,—that God made the tabernacle, and dwelt in it, to signify his dwelling in Christ, while on earth,—that the one thing was arranged and constructed with reference to its likeness

to the other. In the same way, it is said and understood that the paschal lamb was a type of Christ,—that the scape goat was a type of Christ,—and the burnt offerings, and peace offerings, sin offerings, drink and meat offerings, were all types of Christ;—that is, that the points of resemblance between the two, were intended, in the first place, by Deity, who established this relation, and designed that we should so understand the subject. But what object he had in view, or what good results are expected to follow such an arrangement, we have never seen explained.

491. "In the sacred or theological sense of the term, a type may be defined to be a symbol of something future and distant; or an example prepared and evidently designed by God to prefigure that future thing. What is thus prefigured is called the antitype. The first characteristic of a type, is the *adumbration of the thing signified*. The next requisite to constitute a type, is, that *it be prepared and designed by God to represent its antitype*. Third, our definition of a type, includes also, *that the object represented by it is something future.*"*

492. Doctor Horne regards the following as the principal types in the Mosaic ritual. The priesthood typically prefigured Christ, the great High Priest. The passover and paschal lamb prefigured the sacrifice of Jesus Christ. The pentecost was a type of the pouring out of the Holy Ghost, on the apostles. The feast of tabernacles typified the final restoration of the Jews. The privileges enjoyed by the Jews were types of those enjoyed by Christians. God, dwelling in the tabernacle, was a type of his spirit dwelling in the Christian Church. The temple was a type of heaven. The separation of the Jews to be God's peculiar people, was typical of the final separation of the righteous from the wicked. The Jewish Church

* Horne's Introduction, Vol. II., p. 385.

was a type of the Church of the first born in heaven. Canaan was a type of heaven.

493. But it is worthy of serious consideration, whether these will bear the description which the author gives of what constitutes a type. Does the type clearly adumbrate the thing signified? Is there evidence that the type "*was prepared and designed by God* to represent its antitype?"

That the antitype was future to the type, is the only distinct and striking quality, seen in these instances. We may concede something to the resemblance of the two things. But that the one was "prepared and designed by God," to represent the other, which is the only important point, is wholly without evidence. And without this, the resemblance is of no account; as a thousand other instances of resemblance, just as perfect, could be adduced.

494. But a few more quotations from Clarke will be interesting:—Giving us his views of the ceremony of the scape goat, at the annual atonement, he remarks;—"It is allowed, on all hands, that this ceremony, taken in all its parts, pointed out the Lord Jesus *dying* for our sins, and *rising again* for our justification; being put to death in the flesh, but quickened by the spirit. *Two goats* are brought, one to be slain, as a *sacrifice* for sin, the other to have the transgressions of the people confessed over his head, and then to be sent away into the wilderness. The animal, by this act, was represented as bearing away, or carrying off, the sins of the people. The two goats made only *one sacrifice*, yet only one of them was slain. *One* animal could not point out the *divine* and *human* nature of Christ, nor show both his *death* and *resurrection*; for the goat that was *killed* could not be made *alive*.

495. "The *divine* and *human* natures, in Christ, were essential to the grand expiation; yet the *human* nature alone *suffered*; for the *Divine* nature could

not *suffer*, but its *presence* in the human nature, while agonizing unto death, stamped those agonies and the consequent death, with infinite *merit*. The goat, therefore, that was *slain*, prefigured his human nature and its *death*; the goat that *escaped*, pointed out his *resurrection*.”* It is the Doctor who puts all these words in Italics.

496. According to Horne, it is necessary, both that the type should adumbrate the thing signified, and that it should be evident, that the one “was prepared and designed by God to represent the other.” Is this so, of the type and antitype, above described?

497. Speaking of the ceremonies that were required of a man that had recovered from the leprosy, he first gives the interpretation of the Jewish rabbins, which he calls “conceits,” and then adds his own, thus;—“Of all these purifications, and their accompanying circumstances, we may safely say, because authorized by the New Testament so to do, that they pointed out the purification of the soul, through the atonement and spirit of Christ; but to run analogies between the *type* and the *thing typified*, is difficult and precarious.”

498. We think, if the theologians and expounders would be admonished by this caution, and not run the analogies quite so far, it would be better for the world. He tells us that Mr. Ainsworth thinks the *living* and *dead* birds, in the above ceremony, were intended to represent the *death* and *resurrection* of Christ.

499. Mr. Ainsworth considers the tabernacle as an emblem or type of the human body, as well as a type of the church and of Christ. His language is:—“The apostle, treating of the death of the saints, uses this similitude. ‘If our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the

* See Clarke on Exodus xxv. 8, 16, 31, 40; xxviii. 38, 42. Leviticus vii. 38: xlv. 4, 7; xvi. 7. Numbers iv. 36.

heavens. For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.* So Peter calls his death the putting off of his tabernacle.† And this similitude is very fit; for, as here, in the tabernacle of Moses, the holy things were first covered and taken away; so the soul and its powers are first withdrawn from the body by death. 2. As the curtains and coverings were taken off and folded up, so the skin and flesh of our bodies are pulled off and consumed. 3. As the boards of the tabernacle were disjointed and pulled asunder, so shall our bones and sinews. 4. As the disjointed and dissolved tabernacle, was afterwards set up again, so shall our bodies in the day of the resurrection."

500. Why did not Mr. Ainsworth go a little farther and say, that, whereas the tabernacle was taken apart and put together again, many times, during the wandering in the wilderness, so we may expect to die and rise again many times in the future?

To compare the human body to a tabernacle or tent, is exceedingly natural and appropriate. But to assume, from such comparison, that the tabernacle of Moses was referred to, and is a type of the body, is quite unnatural, and not called for or justified by the passages referred to.

501. We are strongly inclined to believe, that such explanations are given, by the theologians, because they would make their theological systems more acceptable to the people, by rendering them more complex and mystical than the truth will warrant; and would give themselves a better opportunity to display their genius, by searching out analogies which God never designed, and attaching to these

* 2 Corinthians v. 1-4.

† 2 Peter i. 14.

analogies, an importance not at all warranted by the Scriptures.

502. We can see in such a system of interpreting the Scriptures, many things, which, to certain minds would be interesting, and even captivating. We can see how well fitted the system is, for the display of human genius. We admire many of its speculations, and, if a divine sanction was not claimed for it, we would not say a word against it. We admire them as human inventions; but they lack those qualities that are essential to any reasonable claim of being divine.

503. Nothing was more natural, than for the Evangelists and Apostles, who were Jews, and very familiar with Jewish forms, to speak of Christ as the Lamb of God that taketh away the sin of the world, whose blood cleanseth from all sins, who maketh peace by the blood of his cross, who offered himself to God for us, a sin offering who knew no sin, etc., etc.; when they had no thought of representing that the offerings of the Law were intended to typify the sufferings and death of Christ. And when Paul compares Jesus Christ to the High Priest, under the Law, the entering of Christ into heaven, once for all, as represented by the High Priest, who entered the holy of holies, once a year, by the blood of others, etc., we are not to understand that the comparison is any other than a fine expedient adopted by the apostle, with a view to recommend to the minds of the Hebrews, the Christian system, which emanated from the same God that authorized Moses to establish the Law.

504. Paul does not call the things he refers to in the Law, *types*. There is, however, no objection to the term, if we do not use it in any manner calculated to mislead. In a certain sense of the term, there are in the Law, and indeed all through the Old Testament, many beautiful and appropriate types of

CHRIST; but not in the theological sense defined by Doctor Horne, and other divines of the same stamp. These types were not "prepared and designed by God" to represent the antitypes, except in that general and universal sense, in which all analogies are prepared and designed.

And I can not help reminding the reader that these analogies bear the marks of human hands. The system is incongruous; nor are its advocates agreed in the details that compose it. And, while they complain that some expounders have carried the analogies too far, (the early Christian writers for example,) they give no reason for this that would not apply to themselves just as well.

505. Some of them say the tabernacle was a type of Christ, because God dwelt in Christ as He did in the tabernacle. Others say, that the tabernacle was a type of the Church, and they give the same reason. Others, that the tabernacle was a type of the human heart, because God dwells there, as he dwelt of old in the tabernacle of Moses. Others, that it represents the body of man, as a residence of the soul, that is, that the soul dwells in the body as God dwelt in the tabernacle. Others combine all these views, and regard the tabernacle as having all these references. We may admit that the resemblance is sufficient, which is the first requisite of a type; but when we look for evidence that the original type "was prepared and designed by God to represent its antitype," we confess that we can not find any that ought to satisfy the prudent and careful expounder of the Scriptures.

506. This, and the like types, are used in the New Testament for illustration; and we are authorized, by the example of the New Testament writers, and even by Christ himself, to use them in the same way. But we are not authorized to assume, from any thing there found, that these things were prepared and

designed by God to represent what we are accustomed to regard as their antitypes.

507. If the principle, that a resemblance between some things in the Mosaic ritual, and some facts in the life and teachings of Christ, makes one the type of the other, is to be admitted, there is no end to human speculations. And in the early ages of the church, almost everything, not only in the Law, but in other parts of the Old Testament, bearing any resemblance, real or imaginary, to the facts of Christian history in the New Testament, was regarded as a type and the corresponding fact as its antitype. But from that time to the present, there has been a continual dropping off of these types, till the number has been reduced to comparatively few. To these few we would not object, were it not that some of them are fitted to exert a pernicious influence, besides having really no foundation in Scripture.

508. The theory that the victim, offered in sacrifice, was a substitute for the one who offered it; and that he was saved from just punishment by virtue of his offering; and that this system of substitution prefigured the death of Christ for the sins of the world, we can regard with no other feeling than that of apprehension for the evil influence it is fitted to exert.

509. In the trespass offering Doctor Clarke says, "the guilt was considered as being transferred to the animal offered to God; and the offerer redeemed from the penalty of his sins." The offerer, he says, "made use of this sacrifice to be freed from the punishment due to his transgressions;" and Doctor Jahn says, "the animal suffered that punishment which the offerer already deserved, or would deserve, in case of transgression." Such, he says, was the symbolical meaning of the rite.*

510. We are constrained to say, that, did this

* Biblical Archæology, p. 477.

theory come from some less distinguished source, it would not be worthy of any serious consideration. But it is the theory that has been profounded and advocated by the most eminent men, in the Christian Church, and should, therefore, receive our respectful attention. We do not now refer to the typical theory as a whole; but to that part of the theory which allows of a substitute for punishment under the Law, and makes this a pattern of substituted punishment under the Gospel.

511. The first objection to this theory is, that it allows of no degrees in punishment; the same punishment being suffered for a small sin as for a great one. In either case, and in every case, the animal died; and that was all. There was no suffering, and consequently no punishment, except in the death of the animal. What occurred afterwards can not be reckoned as any part of the punishment. A part of the sin offering was burnt on the altar; and the rest was eaten by the priests. The burnt offering, which is thought by many to have the same significance, was wholly burned. But the death of the animal was all that can be called punishment. This admits of no modifications, to suit the degrees of guilt in those who brought the offering. This is one of the evidences against any such understanding of this subject.

512. Another objection is, that the punishment here suffered, does not answer the demands of the prevailing theology, which makes the just punishment of sin to be eternal misery in hell, as well as all the miseries of the present life. In what way can the death of an animal be made the representative of eternal punishment? It represents neither present, nor eternal punishment.

513. Besides, we can see no propriety in calling any thing punishment to a man, which he does not himself suffer. No man can suffer punishment, except in

his individual experience. It is no punishment to me, to kill one of my animals, either a goat, a sheep, or an ox, except the loss of the animal. But the theory, under consideration, makes no account of the loss of the animal, and looks altogether at its death, which it makes a type of Christ, who offered himself, in like manner, for the sins of the world!

514. Again; the theologians do not inform us why the sacrificial animal was not always the same. There was a sacrifice for the priest, and one for the people; another for the ruler, and another for the common man. There was a sacrifice for sins of ignorance, and a sacrifice for willful sins. We do not see why the representative of Christ should sometimes be a bullock, and at other times a ram or a kid of the goats;—why sometimes a male, and at other times a female. And we ask in vain for any explanation of this subject. It is worthy of notice, also, that sins of ignorance are punished in the same way, and by the death of the same animals, as willful sins. Presumptuous sins, the most heinous of all sins, did not admit of any sacrifice; but were punished with death,—a pretty good evidence that other sins did not deserve so severe a punishment.

415. Again; there is nothing in the Bible to sustain the theory. Of course we can not be expected to notice and explain all the passages that are thought to refer to this subject. One would suppose that a single passage, so plain and explicit as the following, would be sufficient to set aside the theory. Paul says that, “the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward.”* How can this be so, if men did not receive at all what they deserved; or received it, in the death of a substitute, which is really not receiving it at all.

516. Jesus Christ was “the lamb of God which

* Hebrews:ii. 2.

taketh away the sins of the world ;” but that this has reference to the paschal lamb, there is no evidence ; and if it did, the language does by no means justify the doctrine of substituted suffering. The paschal lamb was not a sacrifice for sin ; nor was its death, in any way, a substitute for punishment. Jesus was a lamb in the same way that he was a lion. The comparison was expressive of his character. He was led as a lamb to the slaughter, and he stood before his accusers, as a sheep that opens not its mouth. It is more probable, that John the Baptist, who uses the phraseology on which we are commenting, had in his mind, the language of the prophet, than any thing that is said of the paschal lamb in the Pentateuch.

517. Paul, more than any other writer, in the New Testament, refers to the Law for illustrations of the Gospel. But most of what he says is in his letter to the Hebrews, which no fair interpretation can make to teach the doctrine of the substituted suffering of Jesus Christ for the sins of mankind.

The Bible is full of passages declaring that every man shall suffer a just punishment for his sins ; and that there is no way of escape. But if a man could get rid of his punishment, by means of an offering, presented to the priest, it is not true that every man is punished for his sins. In the passage which says, that, “every transgression and disobedience received a just recompense of reward,” under the Law, the question is asked, “How shall we escape?” plainly implying that there is no escape. But according to the theory under review, there is escape for sinners, both under the Law and under the Gospel. A substitute is provided in both cases ; the one being the type, and the other the antitype.

518. This theory implies great injustice. There is injustice in several ways. One is, injustice to Christ, by making him suffer for sins he did not commit. Another is, injustice to those who have the benefit of

things, as would make them acceptable to one of us; as we can have no better test by which to determine their acceptableness to God.

524. Again; the man that is truly noble and generous, will desire, occasionally; and more especially, at anniversary periods, to make an entertainment, and call his friends together to enjoy his bounty. And if he has some particular friend, whose society he enjoys more than that of any other person, he will expect him and his family to be present on all these occasions; and he will make special provision for their accommodation. He may think best, also, to invite the poor and the strangers to be present, and partake of his hospitality.

525. Let this social entertainment represent the peace offerings. Of course a man is at liberty to make them, as seldom, or often as he pleases. So the peace offerings were free will offerings, under the Law. And they had the character of a social feast, more than any of the other offerings. The man who brought these offerings partook of them. His particular friend, Jehovah; and the family of this friend, the priests, had a portion. They enjoyed the feast with the rest. And on these occasions, it was permitted the man who made the feast, to invite the servant, the poor, the Levite, and the stranger, to share his bounty. And he was furnished with a special motive to do this, as no portion of the feast could be kept longer than the third day. There were always poor and needy persons enough, to consume the entire feast, if there were not enough others to do it; and therefore, there was no excuse for keeping any of the food longer; and as such a thing could arise only from an ungenerous disposition, it was not permitted.

526. Such a social entertainment, as we have supposed, should not consist wholly of flesh for food, nor of water for drink; but there should be a reasonable amount of vegetable food to eat, and a suitable allow-

ance of wine to drink. The part of the feast that consisted of flour, made into cakes, wafers, or loaves, is the meat offering of the Law; and the wine is the drink offering. And it is evident that the amount of the meat offering, and of the drink offering, should correspond with the size of the animal, that was to be consumed on the occasion. This, therefore, the Law required.

527. But again, every man that lives under a civil government, is more or less liable to do wrong. He may, at least, if he is a very good man even, commit sins of ignorance. And to afford a motive to be careful and not commit mistakes, it is not a bad arrangement, to require the person who has done wrong, either through ignorance, (or willfully, if he is sorry for his sin,) to come to some suitable place, and confess to some suitable person, the fault he has committed, and pay a small fine, either in money, or, (if money is not much in use, in the community where he lives,) an *animal*; the value of which shall be suited to the station of the offender, or to the extent of his offense. Such are the sin offerings under the Law of Moses.

528. True, this should not excuse a man from making good whatever harm he has done; and it did not, under the Law. And on the other hand, if a man made good the damage he had done, he should not be required to make such an offering. And in general, this is not required under the Law; and when it is required, the penalty in other respects is less, or there are special reasons why the sin should be confessed and atoned for, in this public manner.

529. In some cases we find a small penalty attached to certain offenses; but it is added, that the offender shall bring an offering. We conceive the reason to be, that, in such cases, a public exposure, such as the offering would imply, is intended as the most important part of the penalty for the crime committed. In

all such cases, the penalty was divided between the Lord and the priests; a part being burned on the altar, and the rest used by the priest who officiated. What more proper, than that offenders should recognize the fact that sins are committed against God, as well as the state; and that the priest, as well as the civil magistrate, should have a fee for services?

530. These offerings, modified and made to suit the different circumstances and occasions, are all that are found in these books. We do not find in the description here given of them, which is very minute and circumstantial, anything to favor the theory of Doctor Jahn or Doctor Clarke, or Stackhouse; and we think it will be equally difficult to find evidence in its favor anywhere else in the Bible.

531. If putting the hands, on the head of the victim, denoted substitution, in the sin offering, as Doctor Jahn says, what does the same ceremony denote in the other offerings? The burnt offering is thought to be a sacrifice for sin, as well as the sin offering; and the former is considered more completely a type of Christ, because it was wholly given to the Lord, and every part burned on the altar; while the sin offering was mostly used as food, and only a small portion burned. But why this difference, we have not seen explained. What the killing of the victim means, these expounders can explain; but what the burning of it means, as in the burnt offering, they can not tell; or the eating of a part, and burning the rest, as in the sin and trespass offerings. It will be equally difficult to give a reason, with their theory, for the difference between sin offerings by the priests, and by the whole congregation; and the same offerings by others;—in the one case, every thing being taken out of the camp and burned up; and in the others, the victim being divided between the Lord and the priests, a part being burned and the rest eaten.

532. These and many other circumstances admit of

no reasonable explanation in harmony with this typical theory. But not so, with the more obvious and natural theory we have stated. When a man brought a burnt offering, and it was wholly consumed on the altar, the reason was, that the whole was designed for the Lord; and therefore, it was given to him without any reservation. When he brought a peace offering, it was with the intention of having a fine entertainment, in which the Lord, the priests, the Levites, the poor, the stranger, the widow and fatherless, should all have a share, as well as the man who made the feast. And all were encouraged to partake bountifully, as the whole that was left must be burned up the third day.

533. When a man brought a sin offering, he confessed, not that he deserved endless punishment, and hoped to escape by the death of an animal, but that he had committed one of the sins for which such an offering was demanded. And it was understood that the loss of the animal was all the punishment he deserved. Or if he deserved more, he was obliged to pay the penalty first, and then come and offer his gift, which was understood to make up the balance of his punishment. What was given to the Lord, was a confession that he had sinned against the Lord, as well as the state; and the portion that went to the priest, may be understood as a fee for services.

534. In sins of ignorance, the penalty was graded to suit the intelligence and standing of the offender. Hence the priest and the whole congregation brought an offering of a certain kind; while the ruler and the common man brought corresponding offerings. It was right that it should be so, as the fine, for a sin of ignorance, should correspond to the intelligence and standing of the one who committed it. It was not proper that any part of the priest's offering should go to the priest, and it was therefore burned up. It was not proper that any part of the people's sin offering

should go to the priest; and therefore *it* was burned up also.

535. When sin offerings are required, on occasions where no sins had been committed, as in the consecration of the priests or Levites, in the ceremonies of purification; at the public or national festivals, etc.; in all such cases, the explanation is, either that the sin offering is for sins of which there may be no consciousness, or at least, no remembrance, at the time; or, that the name sin offering is merely descriptive of the *kind* of offering, without implying any previous acts of sin.

These several things need not be dwelt upon, as they have been sufficiently explained in connection with the sin offerings, which have been considered in another part of this book.

536. If it be said, that this view of the sin offering, is altogether secular, and that it makes no allowance for the fact that these sins were committed against God, as well as against the state; we reply, not altogether so. The offender confessed he had sinned against God, when he brought his offering to the Lord. But it was against the Lord, as the civil ruler of the Hebrew commonwealth, and not as the moral governor of the universe. It was not the design of the Mosaic Economy, to reveal the moral punishments these sins might deserve. It is to the new and better covenant, that we must look for light on this subject.

537. With this view of the sacrifices, it is not necessary to attach a specific meaning to each ceremony. That each form was designed to indicate a specific idea, we need not suppose. It is with sacrifices, as with parables; they must not be too strictly interpreted. The main things, in both, are significant; but some things are designed merely for ornament, and have no other special purpose. It is not necessary to make the sacrifices go on all fours, because the sacrificial animals did so.

538. The meaning of the tabernacle and all its appendages; and all the services that were performed, is not hard to be understood, if we will confine ourselves to the scripture representations. It is plainly stated that the tabernacle was the Lord's dwelling place or habitation; and the word itself has this signification. It is also plainly stated, that the sacrifices and offerings are the provisions of God's house; and in many instances, when the sacrifices are described, they are said to be a sweet smelling savor; and many other similar expressions are used.

539. With these few main things, settled by divine authority, it would seem not to be difficult, to understand all the rest; since they must evidently be all explained in conformity with the principal facts. With this view, there is no difficulty in understanding what is meant by the table and its dishes, and the loaves placed on the table, the candlestick with its lamps, the altar of incense, the two apartments, one being more private and sacred than the other, the servants in attendance, etc., etc.

540. The portion of the victim, that was burned upon the altar, was designed, symbolically, as food for the Deity. Hence it is called a sweet smelling savor to the Lord. The idea of God, that existed among the Israelites, was, that he was a physical being, but too ethereal for human sight; and though the most enlightened among them, it is reasonable to presume, had no such gross ideas, as that he was nourished and sustained by food, or that he enjoyed the fumes of the burning victims; yet there is no doubt that some had such ideas. To the most enlightened class, the offering was a significant ceremony; while to the others, it was a necessary means of comfort to the Deity, and highly pleasing in his sight. The ethereal nature of God made it necessary to burn the victim, or so much as was designed for him, so as to fit it for his reception.

541. The significancy of the *wave* and *heave* offerings has been before explained. Some parts were taken in the hands and waved, to the right and left, before the Lord. Others were merely lifted up before the Lord, or *heaved* as it was called. In both instances, the part was regarded as *offered* to the Lord. In some cases, it was burned, which indicated that it was accepted, for his own use; but in other cases, it was given to the priests, which signified that the Lord did not want it himself, but wished the priests to have it.

542. The fat of the victim, and such other parts, as were given to the Lord, were considered the best parts of the animal; and the next best parts went to the priests. Salt was used in sacrifices, because, if salt makes food more agreeable to us, why not to the Deity? Honey was not used, because it was so common in heathen sacrifices; and besides, its odor when burned, was not pleasant.

543. The sprinkling of blood on the altar, was an act of consecration. More generally it was designed as a memorial of the transaction that had taken place, whether it were the consecration of the priests, the termination of a vow, or the confession and pardon of sin. Men in those days were accustomed to offer sacrifices, and sprinkle blood upon themselves, when transacting any very important business. Why not do the same, when important transactions took place, in which God and men were the interested parties. Sprinkling blood on men and the altar, was the same as sprinkling it on men and Deity. It was a memento; designed to call to mind the transaction, and keep alive a sense of obligation, with all the parties interested.

544. As men commonly eat, two or three times, every day, the same rule was observed in respect to the Deity. The morning and evening sacrifice, answered to the morning and evening meal. On the

sabbath day, these meals were doubled; and the shew bread was also placed anew on the table; and the fumes of the fresh bread could be enjoyed, for several days; after which the coarser portions, that did not pass off into the air, and thus administer to the pleasure of their God, were eaten by the priests.

545. The comfort and convenience, of the King and Lawgiver, were consulted in more ways than would at first appear. Perfumes were common, in the best families of the East; and it would not be proper that the house of the Lord should be without them. If the offering of sacrifices, so near the door of the tabernacle; or the lighting of the lamps, morning and evening, in the tabernacle, should occasion any disagreeable odor, the effect would be destroyed by the incense that was burned on the altar. And it is said expressly, that the incense was kept burning, during the lighting of the lamps.

546. The Lawgiver is not required to dwell in the dark, though he is himself invisible. The lamp is kept constantly burning, for his accommodation. Once in a year only, is any one permitted to enter into his most private apartment; and then the approach of the priest, is indicated by the bells that hang from the hem of his robe.

547. Again; as every king had a retinue of servants and attendants, to wait upon him, to prepare his food and drink, and to do his bidding in all other respects; so the great King of the Jews had his servants, the priests. And they were required to deport themselves in a manner becoming the station they occupied. Hence, they were furnished with an appropriate wardrobe. They were required to practice uncommon cleanliness. And all their duties were systematized, and were to be observed in the most exact manner. And, while any mistakes, were treated with lenity, all willful and presumptuous omissions were punished with death.

548. This is the view given of the tabernacle, the sacrifices and other things connected with them, in the Bible. They are symbols, but symbols of things then present and obvious, and not of things far distant and uncertain. They were not in the strict sense types, but rather antitypes, whereof the types were shown to Moses in the mount.

CHAPTER X.

THE LEVITES.

Contents:—The Levites taken for the Sacerdotal Order instead of the First Born; Age of the Levite on assuming their Official Duties; Number of the Levites of the Prescribed Age; Their Consecration; Their Duties; Their Portion.

549. The Levites were the other members of the tribe of Levi, besides the family of Aaron. The sons of Aaron alone were the priests; and though they were Levites, belonging to the tribe of Levi, and are sometimes spoken of under that title; yet more generally they are spoken of separately, and then we read of the priests *and* Levites. Several things should be mentioned in connection with the Levites, as separate from the priesthood. As Aaron and his sons could not do all the duties of the Hebrew worship, the other members of the same tribe, were set apart to assist them.

SECTION I.—THE LEVITES TAKEN FOR THE SACERDOTAL ORDER, INSTEAD OF THE FIRST BORN.

NUMBERS III.

<p>40. And the LORD said unto Moses, Number all the first-born of the males</p>	<p>of the children of Israel, from a month old and upward, and take the number of their names.</p>
<p>41. And thou shalt take the Levites</p>	

for me (*I am* the LORD) instead of all the first-born among the children of Israel; and the cattle of the Levites, instead of all the firstlings among the cattle of the children of Israel.

42. And Moses numbered, as the LORD commanded him, all the first-born among the children of Israel.

43. And all the first-born males by the number of their names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and three-score and thirteen.

44. And the LORD spake unto Moses, saying,

45. Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: *I am* the LORD.

46. And for those that are to be redeemed of the two hundred and three-score and thirteen, of the first-born of

the children of Israel, which are more than the Levites:

47. Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take *them*: the shekel is twenty gerahs.

48. And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49. And Moses took the redemption-money of them that were over and above them that were redeemed by the Levites:

50. Of the first-born of the children of Israel took he the money; a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary:

51. And Moses gave the money of them that were redeemed unto Aaron, and to his sons, according to the word of the LORD, as the LORD commanded Moses.

550. The number of males in the tribe of Levi, from a month old and upwards, was twenty-two thousand; and the number of the first born, among all the tribes, of the same age, was twenty-two thousand two hundred and seventy-three. This leaves a balance of two hundred and seventy-three to be redeemed at the rate of five shekels apiece; the aggregate of which would be one thousand three hundred and sixty-five shekels, to be put into the hands of the High Priest and his sons. This gave Aaron twenty-two thousand persons, and one thousand three hundred and sixty-five shekels in money. The first born were devoted to the Lord, on account of their being saved from the destroying angel, when the first born of the Egyptians perished. But instead of their being set apart to do the duties of the sanctuary; for convenience, they were commuted for the Levites, as stated in the passage above; and the excess over the number of males, in that tribe, were redeemed. It was because the first born of men and animals were devoted to the Lord, that the first fruits of the field were also given to him.

Again:—

NUMBERS III.

5. And the Lord spake unto Moses, saying,

6. Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7. And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.

8. And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9. And thou shalt give the Levites unto Aaron and to his sons; they are wholly given unto him out of the children of Israel.

10. And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

11. And the Lord spake unto Moses, saying,

12. And I, behold, I have taken the Levites from among the children of Israel, instead of all the first-born that openeth the matrix among the children of Israel: therefore the Levites shall be mine.

13. Because all the first-born are mine, for on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel, both man and beast: mine they shall be: I am the Lord.

CHAPTER XVIII.

1. And the Lord said unto Aaron, Thou, and thy sons, and thy father's

house with thee, shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

2. And thy brethren also of the tribe of Levi the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee, but thou and thy sons with thee shall minister before the tabernacle of witness.

3. And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

4. And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle, and a stranger shall not come nigh unto you.

5. And ye shall keep the charge of the sanctuary, and the charge of the altar, that there be no wrath any more upon the children of Israel.

6. And I behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the Lord, to do the service of the tabernacle of the congregation.

7. Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the veil, and ye shall serve: I have given your priest's office unto you as a service of gift, and the stranger that cometh nigh shall be put to death.

8. And the Lord spake unto Aaron, Behold, I also have given thee the charge of mine heave-offerings of all the hallowed things of the children of Israel, unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.

551. Aaron and his sons were to perform the most sacred functions of the priesthood; but there were other services for the Levites; and the two departments of service are distinguished in the text. All the duties of the tabernacle inside, and all the duties of the altar outside, belonged to the priests; and no one else was permitted to interfere on pain of death. All else belonged to the Levites.

SECTION II.—AGE OF THE LEVITES ON ASSUMING THEIR PUBLIC DUTIES.

NUMBERS IV.

1. And the LORD spake unto Moses and unto Aaron, saying,

2. Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers;

3. From thirty years old and upward, even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

21. And the LORD spake unto Moses, saying,

22. Take also the sum of the sons of

Gershon, throughout the houses of their fathers, by their families;

23. From thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation.

29. As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30. From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation.

552. This is the same age as that of the soldiers called into the service. It was the most suitable age for either service, as it was in general the best portion of human life. There is another passage that speaks of the Levites commencing at twenty-five. The two passages can be harmonized; either by supposing that they began to practice some of the duties at twenty-five, but did not enter fully upon their office till thirty; or, we may suppose a change in the law which we conceive to be no disparagement to it, as we have sufficiently shown elsewhere.

The passage, referred to above, is as follows:—

NUMBERS VIII.

23. And the LORD spake unto Moses, saying,

24. This *is it* that *belongeth* unto the Levites: From twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation:

25. And from the age of fifty years they shall cease waiting upon the service *thereof*, and shall serve no more;

26. But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

553. They closed their service, at fifty; though they might attend to some of the duties after that age. In like manner, they commenced at thirty, but may have been permitted to do some of the duties still earlier. This is no doubt the true mode of rec-

onciling this with the other passage, as there was no long period intervening between the two, so as to make a change in the law itself, necessary. Besides, the careful reader will discover, in the last of the above passages, a distinction between what they might do after fifty, and what they might not do. Of course the same distinction might be observed at first.

SECTION III.—NUMBER OF THE LEVITES OF THE PRESCRIBED AGE.

NUMBERS IV.

34. And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,

35. From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36. And those that were numbered of them by their families were two thousand seven hundred and fifty.

37. These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

38. And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

39. From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work

in the tabernacle of the congregation, 40. Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

41. These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

42. And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

43. From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

44. Even those that were numbered of them after their families, were three thousand and two hundred.

45. These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses.

554. This numbering takes in only those that were fit for duty, between the ages of thirty and fifty. The sons of Aaron were of the family of Kohath, and are probably included in the number here put down. But as the object is to show the number of the Levites, aside from the priests, Aaron and his sons may not be included. The aggregate of these numbers is eight thousand five hundred and eighty. They were not required to officiate, all at once; but

were no doubt divided into companies and officiated by turns.

SUMMARY.

NUMBERS IV.

46. All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,

47. From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,

48. Even those that were numbered of them, were eight thousand and five hundred and fourscore.

49. According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden; thus were they numbered of him, as the LORD commanded Moses.

SECTION IV.—THEIR CONSECRATION.

NUMBERS VIII.

5. And the LORD spake unto Moses, saying,

6. Take the Levites from among the children of Israel: and cleanse them.

7. And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean.

8. Then let them take a young bullock with his meat-offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin-offering.

9. And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together:

10. And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites:

11. And Aaron shall offer the Levites before the LORD *for* an offering of the children of Israel, that they may execute the service of the LORD.

12. And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin-offering, and the other for a burnt-offering, unto the LORD, to make an atonement for the Levites.

13. And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD.

14. Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.

15. And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering.

16. For they *are* wholly given unto me from among the children of Israel; instead of such as open every womb, *even instead of* the first-born of all the children of Israel, have I taken them unto me.

17. For all the first-born of the children of Israel *are* mine, *both* man and beast: on the day that I smote every first-born in the land of Egypt I sanctified them for myself.

18. And I have taken the Levites for all the first-born of the children of Israel

19. And I have given the Levites *as* a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

20. And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21. And the Levites were purified, and they washed their clothes; and

Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanse them. of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

22. And after that went the Levites in to their service in the tabernacle

555. The number of Levites fit for the service assigned them, was eight thousand five hundred and eighty; and the whole number of the children of Israel, at least a million and a half. How then, could all the Levites be brought before the tabernacle of the congregation? and how could all the congregation of the children of Israel put their hands upon the Levites? and how could all the Levites put their hands on the heads of the two animals?

556. These, and the like questions, will often present themselves, as we investigate the matters contained in this part of the Bible, either historical or ceremonial; and they must be answered, as we have suggested in another place, by supposing these persons to be present and to do these things *by their representatives*,—a theory that will remove the difficulty in many passages; or by presuming on an *indefinite* rather than a *universal* reference, which will remove the difficulty in other places. And if there are difficulties, not removed by either of these interpretations, we must seek for some other mode, that does not invalidate the truth of the record.

557. To urge a thing of this kind against the truth of the book, in view of the most conclusive and overwhelming proofs in its favor, is not logical. For whether we accept it as true or false, the book certainly had an author that possessed, at least, a moderate share of common sense; and some very wise and good men are of opinion, that he was a man of extraordinary intellect; neither of which can be true, if he put forth such statements, expecting them to be understood literally, and did not presume on our seeing any other interpretation.

558. To maintain that the book is not true, and *was not designed to be so received* by the author, is to make the book wholly unlike any other on the face of the earth. That a man should write a book, that is proved to be true, in almost every particular; having reference to an infinite number and variety of subjects, from the unity and perfections of God, down to the least important habits and customs of the tribes and nations; the proofs of which are obtained from a thousand different sources, not yet exhausted, after a period of thirty centuries, nor likely to be, for as long a period in the future; and yet, not *design his book to be received* as a veritable and true account of things, is altogether incredible. And we are to accept this theory, because a few things, a very few, can not be received as literally correct, when there are other, and not far fetched interpretations, that do away with every difficulty!

559. The animals here offered, and the attending ceremonies, are to be taken as the usual ones. It will be seen that the Levites themselves are called an "offering." They were set apart and devoted to the services of the sanctuary. They were given to the Lord for his use.

SECTION V.—DUTIES OF THE LEVITES.

560. It is not likely that all the duties of the Levites are put down; but some of them are. The following passages describe their part of the work, in carrying the tabernacle and its furniture, through the wilderness. It was not necessary to specify all their duties; for they were given to the priests, to assist them, and to do whatever they should require of them.

GERSHON.

NUMBERS III.

25. And the charge of the sons of Gershon in the tabernacle of the congregation *shall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation,

26. And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it, for all the service thereof.

CHAPTER IV.

24. This *is* the service of the families of the Gershonites, to serve, and for burdens:

25. And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and

the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,

26. And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that *is* made for them: so shall they serve.

27. At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28. This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.

561. It will be remembered that the tabernacle had four distinct coverings. The inner and most sacred, was of fine linen. The next was a coarser article of camels' hair; the next was of rams' skins dyed red; and the outer and last covering, exposed to the weather, of badgers' skins. The entrance to the tabernacle, was a linen curtain. The court, or yard, was surrounded by a linen curtain; and the door of the court had a curtain of the same material.

562. These (except the badgers' skins) and their cords, and "all the instruments of their service, and all that is made for them," were given into the hands of the Gershonites. The last statement that connects the "cords" with the curtains, makes it evident that these cords were such as suspended the curtains, as we before conjectured. The badger skins (rams' skins of a certain kind) were used to cover the more sacred portions of the sanctuary, in charge of the Kohathites.

563. Besides the above, are others, called "the instruments of their service, and all that is made for them."

KOHATH.

NUMBERS III.

81. And their charge *shall be* the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hangings, and all the service thereof.

82. And Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

CHAPTER IV.

4. This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, about the most holy things.

5. And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it:

6. And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof.

7. And upon the table of shew-bread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon:

8. And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

9. And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuff-dishes, and all the oil-vessels thereof, wherewith they minister unto it:

10. And they shall put it, and all the vessels thereof, within a covering of badgers' skins, and shall put it upon a bar.

11. And upon the golden altar they shall spread a cloth of blue, and cover

it with a covering of badgers' skins, and shall put to the staves thereof:

12. And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar.

13. And they shall take away the ashes from the altar, and spread a purple cloth thereon:

14. And they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the flesh-hooks, and the shovels, and the basins, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15. And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that the sons of Kohath shall come to bear *it*; but they shall not touch *any* holy thing, lest they die. These *things are* the burden of the sons of Kohath in the tabernacle of the congregation.

16. And to the office of Eleazar the son of Aaron the priest *pertaineth* the oil for the light, and the sweet incense, and the daily meat-offering, and the anointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

17. And the LORD spake unto Moses and unto Aaron, saying,

18. Cut ye not off the tribe of the families of the Kohathites from among the Levites:

19. But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:

20. But they shall not go in to see when the holy things are covered, lest they die.

564. The Kohathites are not permitted to come near, till all the articles they had charge of, were prepared by Aaron and his sons. These were the ark, the table, the candlestick, both altars, and all the vessels and instruments connected with them. Also the

hanging that separated between the holy place and the holy of holies. These were the most valuable and sacred parts of the tabernacle furniture.

565. The careful and exact manner in which they are prepared, is worthy of our special notice. The account commences with the most sacred of these. The vail is taken down and carefully folded, and put upon the ark. Over this, is then put a covering of badgers' skins, consisting of one or two of the pieces that formed the outer covering of the tabernacle. Over this, was placed another covering of blue cloth. It is worthy of notice that here the outside covering is blue cloth; while, with the other articles, prepared in a similar manner, the outside covering is the badger skin. Was it not the intention to make the ark — the symbol of the divine presence — an object of special observation, and to distinguish it, even when covered up, from all the rest of the tabernacle furniture? It is evident, too, that blue was the most honorable of all the colors. The robe of the High Priest was all of blue cloth; and blue lace is used about the ephod; and in other honorable positions. And next to each of the above articles, a blue cloth is first put on, and over this the badger skin.

566. The table of shew bread was prepared with equal care. First, a covering of blue is put over it. Then the dishes are put on, and the shew bread; and over them a cloth of scarlet is spread, and then the covering of badger skins. The candlestick is first covered with a blue cloth, and so all the vessels and instruments connected with it. Then these are put into a covering of badger skins. Upon the golden altar of incense, a cloth of blue is first spread, and then a covering of badger skins. The altar of burnt offerings, after removing the ashes, is covered with a blue cloth, and upon this are placed all the vessels and instruments used with it; and then the whole is covered with badger skins.

567. The ark, the table, the altar of incense, and the altar of burnt offerings, had each staves or rods, fitted into rings, with which to carry them. The coverings, therefore, must have been so fitted on, as to leave the rings outside, for the convenience of the bearers. The candlestick had no such arrangement, and hence it is carried on a single pole; and one can easily see that its form was such that the usual mode of conveyance could not well be employed. Also, many of the instruments had to be put together in a bundle, and being covered with a blue cloth and the badgers' skin, were suspended and carried on a pole.

568. We are here told that Eleazar, one of Aaron's sons, should personally take charge of the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil; besides having the general direction of all the Levites; being held responsible for the manner in which they discharged their duties. He was to be "chief over the chief of the Levites." Under him was Elzaphan, over the Gershonites, and Ithamar over the Merarites.

569. Why the remark that the Kohathites should not be cut off from the tribe of Levi, we can not say with certainty. Aaron, belonging to that family of the tribe, the inference might be drawn, that the rest of the Kohathites would be excluded; and the above statement may have been designed to correct that impression. The substance of the passage is, that the Kohathites shall not be excluded on Aaron's account, — nor, on the other hand, are they to take any more liberties than the other Levites. What they had charge of, Aaron and his sons must first prepare, as with the rest, and then they could come and receive their charge. Or, the remark may have been made to correct the impression, that the whole family of Kohath would be cut off, on account of the defection of Nadab and Abihu.

MERARI.

NUMBERS III.

36. And *under* the custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto.

37. And the pillars of the court round about, and their sockets, and their pins, and their cords.

CHAPTER IV.

31. And this *is* the charge of their burden, according to all their service

in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

32. And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

33. This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

570. The charge of the Merarites was all the frame work, both of the tabernacle and of the surrounding court; the pillars; the boards, and the bars thereof; the sockets, both of the boards and pillars, with their pins and cords; and all the vessels thereof, and all that serveth thereto; in other words, all the tools their work required them to use. The pins, it would seem, were to fasten the sockets down to the earth. The cords were to suspend the curtains from one pillar to another.

571. It is a little remarkable that no mention is made of the laver. As it was not made with rods, it was not to be carried on the shoulder, and did not, therefore, belong to the charge of the Kohathites. It did not belong to the charge of the Gershonites; for they had only the fabrics, that could be folded up and carried in rolls or bundles. It must have been carried by the Merarites; and this opinion is confirmed by the fact, that it was a heavy article, and would most naturally be carried along with other heavy articles. And we must take into account, that this branch of the Levites had four wagons and eight oxen, to draw their burdens; while the Gershonites had only half that number; and the Kohathites, none. The articles carried by the latter were too choice to be entrusted to that mode of conveyance, and were carried with poles on the shoulder.

SECTION VI.—PORTION OF THE LEVITES.

LEVITICUS XXVII.

30. And all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD's: *it is* holy unto the LORD.

31. And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

32. And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod, the tenth shall be *holy* unto the LORD.

33. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

34. These *are* the commandments which the LORD commanded Moses for the children of Israel in mount Sinai.

NUMBERS XVIII.

21. And behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.

22. Neither must the children of Israel henceforth come nigh the tabernacle of the congregation lest they bear sin, and die.

23. But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24. But the tithes of the children of Israel, which they offer *as* an heave-

offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25. And the LORD spake unto Moses, saying,

26. Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the LORD, *even* a tenth *part* of the tithe.

27. And *this* your heave-offering shall be reckoned unto you, as though *it were* the corn of the threshing-floor, and as the fulness of the wine-press.

28. Thus ye also shall offer an heave-offering unto the LORD of all your tithes which ye receive of the children of Israel; and ye shall give thereof the LORD's heave-offering to Aaron the priest.

29. Out of all your gifts ye shall offer every heave-offering of the LORD, of all the best thereof, *even* the hallowed part thereof out of it.

30. Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the wine-press.

31. And ye shall eat it in every place, ye and your households: for it *is* your reward for your service in the tabernacle of the congregation.

32. And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

572. The tenth part of the products of the soil, in lieu of their share of the land of Canaan, was about the same in value, as their share of the land would have been; perhaps a trifle more, as they were a small tribe; and each tribe was to have the land, according to its size, as near as this could be determined by lot. They were saved the labor of producing their portion; but there was no injustice in that, since they were employed in another way for the general welfare.

573. As the Levites received a tenth part of the productions of the soil; so a tenth part of their portion, went to Aaron and his family. This is called a "heave offering," and was to be the best of what they had. It was not required that this should be carried to the place of national worship. The Levites had certain cities, located at convenient points; and the tithe had to be carried there. The priests, too, had their cities; and the portion that went to them was no doubt carried thither. Only such things as were required, in the national festivals, and the national worship, were carried to the place where the tabernacle or temple was located. Besides the tithes here spoken of, there was another, called the second tithe, that was used wholly in public and charitable uses. This we shall speak of in another place.

NUMBERS XXXV.

1. And the LORD spake unto Moses in the plains of Moab, by Jordan near Jericho, saying,

2. Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them

3. And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4. And the suburbs of the cities which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits round about.

5. And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west

side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

6. And among the cities which ye shall give unto the Levites *there shall be* six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities.

7. *So* all the cities which ye shall give to the Levites *shall be* forty and eight cities: them *shall ye* give with their suburbs

8. And the cities which ye shall give *shall be* of the possession of the children of Israel: from *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.

574. These cities were assigned them with a view to the convenience of calling them together, and for the greater facility of discharging their other duties, besides those of the sanctuary, as officers of justice and teachers of the people. These latter duties were not originally assigned them, but it was easy to fore-

see that they would be the educated class, and therefore that they would be called upon to discharge such duties as required more extensive information than was possessed by the people generally.

The suburbs of the cities were for the cattle of the Levites. Of course, having the tenth of all that was produced, both vegetable productions and animals, they would need a place for their animals; and it was convenient to have their pasture lands near the city where they dwelt.

575. There is a difficulty, in what is here said of the suburbs. One passage makes the suburbs to extend a thousand cubits from the city; and the other apparently makes them to be two thousand cubits. The most reasonable supposition, is, that the last measurement includes the city as well as the suburbs; and the first the suburbs only. And the laws relating to the sale and redemption of real estate, in the cities, made it necessary to distinguish between the city and the suburbs; for one could be bought and sold, and redeemed or forfeited, according to laws given elsewhere; but the other could not be. And unless this passage contains the proper boundaries, necessary to be understood for executing these laws, there is an omission that we should not expect.

576. As the Hebrews had special laws for buying and selling real estate in the cities, and other laws relating to the suburbs of cities, it was indispensable that the extent of each should be defined. It was not left to the Levites, to say how much ground they should have in their cities; nor how much should be included in the suburbs. On this account, also, it was necessary that the boundaries of both should be given. And as these boundaries are not found, any where else, as we can discover, we conclude they are contained in the passage before us.

577. If it be thought that the translation does not favor this view, it may be remarked, that the original

contains nothing against the construction. "Ye shall measure, outward to the city, on the east side, two thousand cubits," etc., is a fair rendering. And the inference is, that the measurement begins in the center of the city. Besides, it will be seen that the first measurement is said to begin at the *walls*, and extend outward, while the last has no reference to the walls. We conclude, therefore, that the Levites were allowed cities that covered an area of two thousand cubits square. This may be exclusive of the suburbs, or inclusive. But as one thousand cubits is a large area, for a city of those days, and in that country, we think it most reasonable that the two thousand cubits includes the suburbs, as well as the city itself. With this reckoning, the cities of the Levites were about three fourths of a mile square, the suburbs eight times as much.

578. It is the opinion of Maimonides, however, that the cities of the Levites had inner and outer suburbs; the inner suburbs, extending one thousand cubits outward from the city walls; and the outer suburbs, reaching two thousand cubits still farther. So that, with this reckoning, the suburbs of these cities were three thousand cubits outside the walls, without defining the limits of the cities themselves. The omission of an important boundary line, is the principal objection to this theory. The Septuagint version reads two thousand cubits, in both cases; and if we knew that the copy from which that translation was made, had this reading, we should regard it as the correct explanation. But it is quite as probable that the Septuagint has been altered to get rid of a difficulty, as that the Hebrew has been altered to create one.

CHAPTER XI.

IDOLATRY A CAPITAL OFFENCE.

CONTENTS:—Worshipping Idols; Enticing men to Idolatry; Idolatrous Rites; Idolatrous Cities to be Destroyed.

579. We have treated all the foregoing passages under that part of the Decalogue, which relates to God and his worship. They are aimed mainly at idolatry, which could be done away, more certainly, by turning the ceremonies of worship toward the true God. The existing ceremonies could not all be abolished. It might not have been best to abolish them, even if this could have been done. Some could be abolished with safety; and others could be considerably modified; and all could be directed to a different object. The parts of the Code that have been considered, have mainly in view the above purpose. They have also important bearings on one's moral conduct. They tend to correct many moral wrongs.

580. The great principle that underlies all these arrangements, is religion—religion in its devotional and ceremonial aspects, not particularly in its practical bearings. Indeed, religion, among the ancients, had little to do with moral virtue. Among the Heathens it does not appear to have had any intimate connection with virtue. Religion was one thing, moral virtue was another; nor do the duties of religion ever seem to have been advocated, on the ground that the good conduct of society would be promoted thereby.

581. The Hebrew ritual was an improvement on this state of things; but it was not so, to any great extent. And the way the object was secured to any extent, was rather indirect than otherwise. And here may be the proper place to remind the reader of one important fact, which he may have noticed and he may not; which is, that all along the line

of ages in past history, the connection of religion with moral virtue, has been made more and more intimate, according to the progress of the world in intelligence, refinement, and practical goodness. With the ignorant, even now, ceremony is religion; and it matters but little, whether it be, or be not, associated with moral virtue. With the intelligent there is no religion without moral virtue; and the more virtuous a man is, the more you respect his religious opinions and practices. And some men of a high degree of intelligence and refinement, men of sound philosophical minds, have carried the idea so far, as to maintain that religion is of little consequence, provided our daily life is beyond reproach; and with them, moral virtue is religion.

582. Such is the change that has been wrought among mankind. It is one of the items, in the world's progress. It could not have been otherwise. The world has had its childhood; it is growing up towards manhood. It did not commence with manhood, and it could not. Nor must we complain or be surprised, if, in the infancy of the world, we do not find the same views of religion, or the same modes of promoting it, that would be acceptable at the present day, among an enlightened and highly refined people. The Law was our schoolmaster. It had to do with children. Their ideas were limited; and they needed different modes of instruction; and different means of impressing the sentiments inculcated, on the minds of the pupils, were necessary, from those that are fitted to a more advanced condition.

583. The Mosaic Code aims at bringing men into right ideas and practices, by *influence*, rather than by compulsion. There is, mixed up with its religious ceremonies, an element of pleasure. It was not altogether a *task* to be religious, according to the Hebrew ritual. It was first, a gratification of a natural tendency of the human mind; and there is always enjoy-

ment in gratifying our natural tendencies. In the next place, it brought the people more or less into communion with the priests, who were the most enlightened and best educated of the nation. And their sacrifices were, many of them, attended with feasting; and in some cases, it was permitted the worshiper, to call his friends together to enjoy the entertainment with him.

584. Even the sin offerings had their appropriate enjoyment. The man who had committed an offense, either ignorantly or otherwise, felt happy, when he had made the required reparation, and had brought the required offerings. The national festivals, which we shall speak of in another place, tended greatly to the support of religion; by mixing with it a class of social pleasures, that have, in all ages, possessed more than common attraction.

585. But, along with these influences, it was necessary that there should be more or less positive law, with appropriate, and in some instances, severe sanctions. Excommunication, which is usually expressed by being "cut off from the people," was one of the punishments for sundry offenses. Some think that this means capital punishment; and in a few instances it may. But generally, there is no need of that interpretation; and the trifling nature of some of the offenses, for which men were cut off from the people, forbids such a construction. The offender was deprived, for a time, and sometimes during his whole life, of the privileges enjoyed by the rest of the people.

586. The Mosaic system did, however, contain the penalty of death. Certain crimes, plainly defined, were visited with that infliction. But capital punishment was quite uncommon among the Hebrews. We will now speak only of capital punishment to put down and suppress idolatry. As we are yet employed on those parts of the Code that relate to God and his worship, this is all that is required in this connection.

EXODUS XXII.

20. He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

DEUTERONOMY XII.

29. When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land:

30. Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

CHAPTER XVII.

2. If there be found among you, with-in any of thy gates which the LORD thy God giveth thee, man or woman that hath wrought wickedness in the sight

of the LORD thy God, in transgressing his covenant,

3. And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

4. And it be told thee, and thou hast heard *of it*, and inquired diligently, and behold, *it be true, and* the thing certain, *that* such abomination is wrought in Israel;

5. Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shalt stone them with stones, till they die.

6. At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

7. The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.

587. God did not punish men for their thoughts or their beliefs. He might have done so. He knew the hearts of all men; and he might have ordained that Moses should seize and stone to death those whom He should designate as offenders. Men sin against God, in their thoughts, as well as in their actions. But it was not the design of God to regulate men's thoughts by any such means.

588. The Hebrews had been, many generations, with the Heathens. They had become themselves heathen, in their faith, and many of their practices. This they could not help. And when the Law was given from Sinai, and for a long time afterwards, many of the people as honestly believed that there were more gods than one, as they honestly believed there was one. The Law does not say they shall not believe so. It says Jehovah must be recognized as supreme, and all their outward acts of devotion must be directed to him. If they believe in more gods than Jehovah, they must not make images of them, nor bow down and worship them. This was a funda-

mental point. All else depended on it. The whole system of government and religion, then to be established over the people, would be worthless, if this was not maintained.

589. The people might retain many of the ceremonies of religion, to which they had been accustomed; and for which they had acquired great respect and veneration. Their ritual should be maintained, on a scale of magnificence, that would not do them dishonor in the eyes of the world. Many of the great festivals, that had been the occasion of so much pleasure to them, should be retained, with only such modifications as would secure them against immoral and unworthy practices. Their religious worship should not be a hardship to them, but a means of happiness. But with all this, they must not worship idols, under no less a penalty than *death*.

590. The view taken of idolatry, under the Hebrew Code, is, that it is treason against the government. There could be no government, if idolatry were allowed; and treason has in all governments been considered and treated as a capital offense. It was an important matter; and therefore the most diligent inquiry must be made; and it must be ascertained with certainty that the offense had been committed. Suspicions were not allowed to have any weight; nor was one witness, however reliable he might be, sufficient. There must be two or three witnesses; and the spirit of the passage requires, that they shall be very reliable men, so reliable, at least, as to make their united testimony more decisive than that of any one man; for it is not the number of men that makes the case clear, but their veracity and sound judgment. It is farther evident that no man would be a witness in such a case, unless he felt obliged to be; as it devolved on him to cast the first stone. The law, however, having in view the fact that men would not be inclined to expose offenders of this kind, made it a capital

offense not to expose them, as we shall see in another passage.

SECTION II.—IT WAS A CAPITAL OFFENSE TO ENTICE MEN TO PRACTICE IDOLATRY.

DEUTERONOMY XIII.

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| <p>1. If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,</p> <p>2. And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;</p> <p>3. Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.</p> <p>4. Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.</p> <p>5. And that prophet, or that dreamer of dreams, shall be put to death: because he hath spoken to turn <i>you</i> away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.</p> | <p>6. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which <i>is</i> as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers:</p> <p>7. <i>Namely</i>, of the gods of the people which <i>are</i> round about you, nigh unto thee, or far off from thee, from the <i>one</i> end of the earth even unto the <i>other</i> end of the earth;</p> <p>8. Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:</p> <p>9. But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.</p> <p>10. And thou shalt stone him with stones that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt from the house of bondage.</p> <p>11. And all Israel shall hear, and fear, and shall do no more any such wickedness as this is, among you.</p> |
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591. There were true prophets in those days; but there were also impostors and deceivers. It was not always easy for the people to distinguish between the two. One thing they could do, and this passage impresses it on them;—they could refuse to follow any prophet or dreamer, who solicited them to worship idols, though he might give them the most conclusive proofs of his being a true prophet. We are not to understand that God would inspire men, and give them the power to work miracles, so as to try or “prove” his people; but he might permit men, as he often does, to assail his people, and seek to lead them astray, and men too who would do wonderful things to aid their wicked enterprise.

592. The people are taught, by this passage, that they are not to regard the wonders that men may perform, to convince them of the truth of their mission, when the mission itself was aimed at what is evil. Such a prophet was to be put to death. Of course, his guilt had to be established by the required evidence. His punishment was stoning, which was the usual mode of inflicting capital punishment, among the Hebrews.

SECTION III.—IDOLATROUS RITES.

LEVITICUS XX.

1. And the LORD spake unto Moses, saying,

2. Again thou shalt say to the children of Israel, Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech, he shall surely be put to death: the people of the land shall stone him with stones.

3. And I will set my face against that man, and will cut him off from among

his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

4. And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not;

5. Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

593. The ancient Pagans offered human sacrifices. The practice has continued in the world till the present time; though we do not feel quite sure that there is any nation or tribe that now practices the rite. It was common among all the ancient nations. "The chief oracles among the heathens, appointed human sacrifices, as that of Delphi, that of Dodona, and that of Jupiter Soates. It was a custom among the Phœnicians and Canaanites, in times of great calamity, for their kings to sacrifice one of their sons, whom they loved best; and it was common both with them, as well as with the Moabites and Ammonites, to sacrifice their children. Further, the Egyptians, the Athenians, and Lacedemonians, and generally speaking, all the Greeks, the Romans, Carthaginians, Germans, Gauls, and Britons, in short, all the heathen nations throughout the world, offered human sacrifices upon

their altars; and this, not on certain emergencies and dangers only, but constantly, and in some places every day.

594. "Upon extraordinary accidents, multitudes were sacrificed at once to their deities. Thus during the battle between the Sicilian army under Gelon, and the Carthaginians under Amilcar, in Sicily, the latter remained in his camp offering sacrifices to the deities of his country, and consuming upon one large pile the bodies of numerous victims. When Agathocles was about to besiege Carthage, its inhabitants, seeing the extremity to which they were reduced, imputed all their misfortunes to the anger of Saturn; because, instead of offering up children of noble descent, (who were usually sacrificed,) there had been fraudulently substituted for them, the children of slaves and foreigners. Two hundred children, of the first families in Carthage — were therefore immolated to propitiate the offended divinity; to whom upwards of three hundred citizens voluntarily sacrificed themselves, from a sense of their guilt of this pretended crime."*

595. The Hebrew Code is very severe against this wickedness. The reference, in the text, is to the practice of parents offering their children to Moloch. This most unnatural practice can be traced back to the earliest times. The nations of Canaan, before the Hebrews came into that country, were especially addicted to this practice; as the above extract shows, and the other nations near by, from whom there would be the most danger, were also guilty of these abominations. It is on this account, that the practice is so emphatically denounced. The man who is guilty of this wickedness, and the man or men that seek to conceal him, are equally criminal. So the passage represents the matter; which seems the common sense view.

* Herodotus, B. VII. C. 167. Diodorus Sic. B. XX. C. 14. Horne's Introduction, Vol. I, p. 17.

EXODUS XXII.

18. Thou shalt not suffer a witch to live.

LEVITICUS XIX.

31. Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the LORD your God.

CHAPTER XX.

6. And the soul that turneth after

such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

7. Sanctify yourselves therefore and be ye holy: for I am the LORD your God.

8. And ye shall keep my statutes, and do them: I *am* the LORD which sanctify you. * * * *

27. A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.

596. Witches, wizards, etc., were countenanced among the Pagans; and they aided, materially, in keeping up the system. But the Hebrew lawgiver treats them as criminals, deserving of capital punishment. They could be no more tolerated, than open traitors in any other government. The nature of their business is not described; nor can we judge of all the particulars, from what is said of them in the Bible, or from information derived from other sources. But we know that they practiced idolatrous rites, as a part of their profession, and imposed on the people. They were a dangerous class of characters in any community; and the Hebrew Code aimed at their extermination.

597. The nature of their business can sometimes be inferred, from the name given them, according to its original import. For example, enchantments is from the same word, as the one rendered *serpent*, in Genesis third, and seems to denote some sort of divination by means of serpents. The observer of times, is from a Hebrew word that means *clouds*; and it evidently denotes a person who pretended to foretell future events, by the movements of the clouds. Wizards is from a word that means *to know*; and doubtless they were persons that claimed superior and supernatural knowledge. The man that hath a familiar spirit, is plain of itself. It means a person who either has, or claims to have, communication with a departed spirit, from whom he obtains valuable information, of which

others are destitute. Necromancer, from *necros the dead*, has a similar meaning. It denotes one who consults the dead for knowledge which he can not obtain from the living.

EXODUS XXIII.

19. The first of the first-fruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not see the a kid in his mother's milk.

CHAPTER XXXIV.

26. The first of the first-fruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not see the a kid in its mother's milk.

DEUTERONOMY XIV.

21. Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the LORD thy God. Thou shalt not see the a kid in his mother's milk.

LEVITICUS XIX.

19. Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

DEUTERONOMY XXII.

9. Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

10. Thou shalt not plough with an ox and an ass together.

11. Thou shalt not wear a garment of divers sorts, as of woollen and linen together.

598. The Law of Moses makes a distinction between clean and unclean animals. It also prescribes the kind of animals that might be offered in sacrifices, and it excludes others. This being so, it was necessary to prohibit the union of different kinds, lest it might sometimes occur, that animals, having more or less unclean blood, should be offered in sacrifices, and thus the ritual be desecrated. The meat offerings consisted wholly of cakes and bread, made of flour of certain kinds. The mixing of seeds might lead to uncertainty, whether the flour was pure, and consisted wholly of what the Law required. The Law prescribed also, the kind of garments the priests should wear. They were to be wholly of linen. But the custom of putting in more or less woollen, cotton, or other material, would interfere with the execution of this law.

599. The above, we conceive to be among the reasons for these regulations. But there are other

reasons. There is no doubt a design to separate, as much as possible, between the practices of the Heathens and of the Hebrews. And we know that the Heathens practiced, in their religious rites, some, if not all, the things here forbidden. We subjoin a few quotations on this subject:—

600. “It was a rite, taught by idolatry, that barley and dried grapes should be sowed together, supposing such a mixture made their vineyards better. By such actions, they signified that their vineyards were consecrated to Ceres and Bacchus, and were recommended to their protection, and expressed in effect a dependence on their influence for fruitfulness.”*

601. The same author adds that, “The ancient Arabians professed to believe that they owed the increase of their wool in their flocks, and of flax in their fields, to the favor and blessing of the stars, and to their lucky conjunctions; in testimony whereof they mixed woollen and linen together in garments, and wore them in honor to the stars, an acknowledgment of their fortunate aspects.”† He refers to *Spencer de Legibus*.

602. Josephus gives a different reason. “Let not any one,” he says, “wear a garment made of woollen and linen, for this is appointed to be for the priests alone.”‡ But it is hardly necessary to say, that the Bible gives no sanction to the opinion, that the garments of the priests were made of woollen and linen. On the mixture of seeds and animals, Josephus says, “The seeds are also to be pure and without mixture, and not to be compounded of two, or three sorts; since nature does not rejoice in the union of things that are not in their own nature alike; nor are you to permit beasts of different kinds to gender together, for there is reason to fear that this unnatural abuse, will proceed from beasts, to different kinds of men, though it

* Lowman, p. 242.

† p. 244.

‡ Ant. C. 8, Sec. 11.

takes its first rise from evil practices about smaller matters.”*

603. Philo says the reason why an ox and an ass must not be yoked together, is, that one was clean and the other unclean. This may be the true reason; and it may be, because none but the most shiftless farmers would be likely to adopt such a practice; and such persons Moses did not wish to encourage. Besides, it was not well to permit a practice, that could be no other than offensive, in any well regulated community.

604. The precept regarding the seething of the kid in its mother's milk, is generally thought to be aimed at some Heathen practice of a magical kind. We know the Heathens had any number of similar practices; though we are not aware of any decided evidence that this was one of them. We incline to a different opinion. The above are all the places where this precept is found; and the immediate connection suggests the opinion, that the phrase was a proverb, in use at that time, to denote an illiberal and niggardly disposition.

605. In two instances this phrase is used with reference to the offering of first fruits to God. The gift of first fruits was required of the Hebrews; and in that respect the giver had no discretion. He must make this offering, whether he were willing or not; but the exact amount was left to the generosity of the donor. He might give more or less as he pleased. And the exhortation was to be liberal and generous; and not be like the man who, to save expense, would seethe a kid in its mother's milk. The other instance connects this language with the eating of flesh, where the animal had died of disease,—a practice which could hardly arise from any other cause than a niggardly disposition.

* Ant. C. 8, Sec. 21.

LEVITICUS XIX.

26. Ye shall not eat *any thing* with the blood: neither shall ye use enchantment, nor observe times.

27. Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

28. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I *am* the LORD.

CHAPTER XXI.

5. They shall not make baldness up-

on their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

DEUTERONOMY XIV.

1. Ye *are* the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

2. For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

606. No one can doubt that there is here a reference to Heathen practices; and so far as we can get information from other sources, there is an entire harmony, between the Bible and profane history, on these points; and what is still more conclusive and satisfactory, is, that the records of ancient institutions, on the monuments dug out of the earth, and deciphered by men devoting themselves to this business, fully confirm the Bible references. The record underground, and the record above ground, that have been perpetuated for the last three thousand years, in ways and by means entirely separate and independent of each other, tell the same story, and sustain the same historical truths.

607. At the feast of Isis in the city of Busiris in Egypt, the whole multitude of men and women, many thousands in number, would beat themselves, says Herodotus, at the close of the sacrifice, in honor of a God, whose name a religious scruple forbids me to mention. The Carian dwellers in Egypt, he continues, proceed, on this occasion, to still greater lengths, even cutting their faces with knives, whereby they let it be seen, that they are not Egyptians, but foreigners. On such occasions, the same author says, that the Egyptians reported the number of attendants to have been sometimes 700,000, besides children.*

608. The prohibition not to round the corners of

* Rawlinson's Herod. Vol. II., p. 94.

the head, nor mar the corners of the beard, etc., has in view practices, which we know existed in Egypt and other eastern countries. The Egyptians, as we learn from ancient paintings, cut the beard in such a manner as to leave a tuft directly under the chin. Cutting the corners and leaving the rest, would leave the beard in this form. And if they did this, out of respect to some religious opinion, as is highly probable, the fact will explain the reason of this law of Moses. Herodotus observes, that the Arabs shave or *cut their hair round*, in honor of Bacchus, who, they say, had his hair cut in this way.*

SECTION IV.—IDOLATROUS CITIES TO BE DESTROYED.

DEUTERONOMY XIII.

12. If thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13. *Certain* men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

14. Then shalt thou inquire, and make search, and ask diligently; and behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you;

15. Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.

16. And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again.

17. And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

18. When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

609. "Children of Belial," is a Hebraism, for any worthless or unprincipled persons. The same punishment, inflicted on individuals, for idolatrous practices, should be inflicted on cities, guilty of the same things. There was a propriety in this. But in this case, as in others, the most diligent search must be made; and the fact must be ascertained beyond a doubt. This being done, an army was to be sent against it to

* See Clarke, *in loco*.

destroy it. The property of the city was not to be spared, or taken for plunder. This would take away all suspicion that the city was destroyed from any interested motives. There is nothing here said, that should make us think that every individual of such a city would be destroyed. Such as disclaimed all guilt, might be permitted to come forth and save their lives; or to prevent any injustice, the innocent inhabitants would most naturally make their escape from the city, when they knew of the wickedness of its inhabitants, by which they were exposed to destruction.

CHAPTER XII.

EXPULSION OR DESTRUCTION OF THE CANAANITES.

CONTENTS:—The Divine Command; The Policy of Moses; His Policy Defended; Wickedness of the Canaanites; They were the Aggressors; Many of them left the Country.

610. I place this topic here, because it is most suitable to discuss it in connection with the suppression of idolatry by capital punishment, discussed in the preceding chapter. The command to destroy the Canaanites, or to drive them out, is precisely like the law we have been noticing, relating to the same subject; only that, in the one case, it is applied to the Hebrews, and in the other, to the Canaanites. If the Hebrews wanted to practice idolatry, they could go and settle with those nations where it was allowed. If the Heathens wanted to settle with the Hebrews, they could lay aside their idolatrous practices, and they would be permitted to settle with them. If a man is not pleased with the government where he

lives, let him go and put himself under a government with which he is pleased. The Hebrews could do this if they wished to. We are not aware of any law of Moses to prevent it. And, on the other hand, if the Heathens of Canaan wanted to remain in their own land, it was their privilege to do so, only let them submit to the people, who were about to take possession of it.

SECTION I.—THE COMMAND OF GOD TO MOSES CONCERNING THE CANAANITES.

The passages that relate to the Canaanites, having reference to their treatment by the Hebrews, are the following:—

EXODUS XXIII.

20. Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him.

22. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

23. For mine angel shall go before thee, and bring thee in unto the Amorites and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites; and I will cut them off.

24. Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

25. And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

26. There shall nothing cast their

young, nor be barren, in thy land: the number of thy days I will fulfil.

27. I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

28. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee.

29. I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30. By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31. And I will set thy bonds from the Red sea even unto the Iea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand: and thou shalt drive them out before thee.

32. Thou shalt make no covenant with them, nor with their gods.

33. They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

611. The Angel that was to go before the Hebrews, and lead them into Canaan, is obviously the same as

the one we so often read of in this narrative. It was the same that appeared to Moses in the burning bush—that went before the Israelites at the passage of the Red Sea,—that was present at Mount Sinai, etc. It was a divine image or appearance, which represented Jehovah, and is called by the name of Jehovah. The book, properly understood, does not require us to believe that the infinite Jehovah appeared to Moses, or to any body else; but it was his angel or representative. The Hebrews must obey his voice; and they would be successful, in the great enterprise that was before them. The opposite result would follow if they were disobedient. And it is worthy of notice that their misfortunes can be all attributed to their disobedience.

612. The “hornets” here alluded to, are probably not to be taken in a literal sense. The language is figurative; and as such is exceedingly significant. The Canaanites were not to be driven out in one year, lest the wild beasts should increase and become troublesome to the Hebrews. Nor could they be driven out, in one year, without a miracle, that did not comport with the divine plan. The passage does not imply that the beasts of the field would be more dangerous than the Canaanites, as sceptics have suggested who have thus sought to make nonsense out of the passage. But it merely suggests that there would be an objection to driving out the people, too suddenly, before it could be taken possession of and occupied by the conquerors. And in that age and country, when the animals were more wild and savage than any we have to deal with; and men had no knowledge of fire arms, this consideration had more force, than we should be likely, at first thought, to appreciate.

613. There is here an allusion to the boundary of Canaan. It was to be on the west, from the Red Sea to the sea of the Philistines or Mediterranean; and on the east, from the desert, meaning the Arabian Desert.

to the Euphrates. The northern and southern boundaries are not given.

614. That the Hebrews were to make no alliance with the Canaanites, is here and elsewhere repeatedly asserted, and the reason was, that if this were allowed, they would certainly become corrupted and be led away from the true God. We find an abundance of illustrations of the necessity of this admonition, in the subsequent history of that people. The reader will do well to notice, that, in this passage, the Hebrews are not required to *kill* the Canaanites, but *to drive them out*; and this expression is often repeated. The language is used, "I will destroy them;" but that need imply nothing more than their national destruction by being driven from the land.

Again:—

EXODUS XXXIV.

10. And he said, behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation; and all the people among which thou *art* shall see the work of the LORD: for it is a terrible thing that I will do with thee.

11. Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:

13. But ye shall destroy their altars, break their images, and cut down their groves:

14. For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:

15. Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice;

16. And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17. Thou shalt make thee no molten gods.

615. The next passage gives us the same tribes of Canaan as the former, and contains the same admonitions. The use of a vulgar word, in this passage, contains an allusion to the lewd practices that constituted a part of pagan worship; into which the Hebrews would inevitably be drawn, if they allowed the least indulgence to the Canaanites, or to such of the *Hebrews* as might be inclined to follow their practices.

God is regarded as a jealous God. He would not have the worship, that was his due, given to others.

NUMBERS XXXIII.

50. And the LORD spake unto Moses, in the plains of Moab by Jordan near Jericho, saying,

51. Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan :

52. Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places :

53. And ye shall dispossess *the inhabitants* of the land, and dwell therein : for I have given you the land to possess it.

54. And ye shall divide the land by lot for an inheritance among your families : *and* to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance : every man's *inheritance* shall be in the place where his lot falleth ; according to the tribes of your fathers ye shall inherit.

55. But if ye will not drive out the inhabitants of the land from before you ; then it shall come to pass, that those which ye let remain of them *shall be* pricks in your eyes, and thorns in your sides and shall vex you in the land wherein ye dwell.

56. Moreover, it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

616. The Hebrews are instructed to drive out the people of Canaan, and occupy the country in their stead, for the reason, that God had given it to them. The right to drive out the Canaanites, must be predicated on this ground, and on this ground alone. True, the Amorites, who were the principal tribe of Canaan, under their two kings, Sihon and Og, had made war on the Hebrews, with no just cause ; and this, with our human views of the subject, may be urged in defence of Moses or Joshua, for seeking their extermination. But the Hebrews were on their way toward Canaan, when this occurred, and it was not disguised that they were going to take possession of the country.

617. We repeat, that the right to drive out the Canaanites, must be predicated on the divine permission ; and the right of Deity to drive them out or destroy them, we suppose no one will question ; and the *reason* for doing it, he has given us in the above passage. Aside from this divine permission, or rather divine command, they had no right to the country. They could claim none. The land was not originally theirs. The Canaanites were there, when Abram first came into the country. Nor is Abram ever spoken

of, except as a stranger and sojourner. Nor had the Canaanites, till very recently, done the Hebrews any harm, that could justify the latter in making war upon them. The history puts forth no such pretention.

618. The people of Canaan had sinned grievously against God; and it was his purpose to destroy them. At the same time it was his purpose to build up the Hebrews, as his peculiar people, and establish them in the land of Canaan. Both these purposes are accomplished at the same time. We get a wrong view of this subject, when we make the Hebrews the invaders of Canaan, with no just cause, and the Divine Being giving his sanction to the outrage; and yet some men are so shortsighted as to be able to take no other view.

619. Dividing the land by lot, so as to give to the large tribes, large portions, and to small tribes, small portions, may seem a difficult problem; as what is done *by lot*, is generally regarded as a work of chance. It may be so, and it may not. It is as easy to suppose the lot determined by Deity, as by chance. There is a way, however, of dividing the land by lot, without supernatural aid, that would produce the same result, as we showed when speaking of this subject in the last volume.

620. If they did not drive out the Canaanites, the latter would be a source of vexation to them. The subsequent history verified this admonition. And in process of time, the Hebrews themselves were driven out, as the passage asserts.

Again:—

DEUTERONOMY III.

21. And I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD *do unto* all the kingdoms whither thou *passest*.

22. Ye shall not fear them: for the LORD your God he shall fight for you.

23. And I besought the LORD at that time, saying,

24. O LORD GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God *is there in* heaven or in earth, that can

do according to thy works, and according to thy might?

25. I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.

26. But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

27. Get thee up into the top of Pis-

gah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan.

28. But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29. So we abode in the valley over against Beth-peor.

621. Moses had a strong desire to go over the Jordan, and lead the people on in the great enterprise had in view, when they were separated from the other nations of the earth; but this was not permitted. What had been done to the two kings, on the east of the Jordan, was an evidence that the Israelites would be successful after passing over into Canaan. So Moses was instructed to encourage Joshua, and assure him that he would be able to drive out the people, and establish the Israelites in their place. I think it must be conceded, that, so far, nothing is said that would require the Hebrew leader, either Moses or Joshua, to *slay* the people. The requirement is to drive them out, and destroy them, as one nation often drives out and destroys another, by no means implying the massacre of individuals.

DEUTERONOMY VII.

1. When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou:

2. And when the LORD thy God shall deliver them before thee, thou shalt smite them *and* utterly destroy them, thou shalt make no covenant with them, nor shew mercy unto them:

3. Neither shalt thou make marriages with them: thy daughter thou shalt not

give unto his son, nor his daughter shalt thou take unto thy son.

4. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

6. For thou *art* an holy people unto the LORD thy God; the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.

622. In this passage the same nations are men-

tioned, with the addition of the Girgazites, making seven in all. Why the Girgazites were omitted in the other passages, we can not say. It is a tribe often mentioned in Genesis; but in the time of Moses it may have become small, and sometimes was passed over, on that account; though in giving the exact number, as in this passage, it would be likely to be mentioned. These seven nations were greater and mightier than the Hebrews,—not probably in their separate capacity, but all united. But by the aid of a divine providence, and following the prescribed rules, they could overcome them.

623. Marriage between the two nations is strictly prohibited. It was well understood that marriage, if allowed, would be the surest way to corrupt the people. But it may be asked, were there not as strong influences on the side of the Hebrews, as on the side of the Pagans? Not influences, as strong upon the people, *as they then were*, as their past experience could fully attest. They had been brought into familiar relations with heathens before, and had not been able to resist the evil influences brought to bear upon them. It was very evident they would not, afterwards, unless the severest measures were resorted to.

624. This passage, too, speaks of *driving out* the Canaanites. “And *hath cast out* many nations before thee.” The purpose of invading their country, was not to kill, or exterminate them, but to drive them out. And the injunction given to the people, to *smite them, and utterly to destroy them*, does not conflict with this view. They would utterly destroy them, if they drove them out of the land, though many individuals or families might remain and become settled with the Israelites.

DEUTERONOMY VII.

<p>16. And thou shalt consume all the people which the LORD thy God shall</p>	<p>deliver thee; thine eyes shall have no pity upon them: neither shalt thou serve their gods; for that <i>will be</i> a snare unto thee.</p>
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17. If thou shalt say in thine heart, These nations *are* more than I, how can I dispossess them?

18. Thou shalt not be afraid of them: *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19. The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched-out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

20. Moreover, the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee be destroyed.

21. Thou shalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God and terrible.

22. And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume

them at once, lest the beasts of the field increase upon thee.

23. But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

24. And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

25. The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be snared therein: for it *is* an abomination to the LORD thy God.

26. Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it: for it *is* a cursed thing.

625. This passage contains nothing new. It is designed to encourage the people to go forward and drive out the Canaanites, and not to fear of success; since, from the very first, the greatest wonders had been performed in their behalf, which would be repeated, (this is implied,) if there should be a necessity for it. God, having stood by them thus far, would not forsake them now, if they would be faithful to his commands. Here, as in other passages, the Lord is said to *put out* the nations, to *dispossess* them, etc. This is the way he would *destroy* them.

DEUTERONOMY IX.

1. Hear, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven.

2. A people great and tall, the children of the Anakims, whom thou knowest, and *of whom* thou has heard

say, Who can stand before the children of Anak?

3. Understand therefore this day, that the LORD thy God *is* he which goeth over before thee; *as* a consuming fire he shall destroy them. and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

626. Here Moses seems to remember his instructions. He is to drive out the people; and in that way, and no other, he is to destroy them. The comparison of a consuming fire, is not unfrequent, in the Scrip-

tares, in connection with the destruction of nations; nor does the comparison imply the indiscriminate destruction of the innocent and the guilty, of all ages, sexes and conditions.

DEUTERONOMY XXXI.

1. And Moses went and spake these words unto all Israel.

2. And he said unto them, I *am* an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan.

3. The LORD thy God, he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua he shall go over before thee, as the LORD hath said.

4. And the LORD shall do unto them as he did to Sihon, and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

5. And the LORD shall give them up

before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6. Be strong and of good courage, fear not, nor be afraid of them: for the LORD thy God, he *it is* that doth go with thee, he will not fail thee, nor forsake thee.

7. And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of good courage: for you must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8. And the LORD, he *it is* that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee; fear not, neither be dismayed.

This passage is so like the rest, that no additional remarks will be required upon it.

627. After being settled in the land, Moses takes this opportunity, to remind the people, that there would be an old matter, to be settled with the Amalekites, for their inhumanity and cruelty to the Hebrews, soon after they left Egypt.

DEUTERONOMY XXV.

17. Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18. How he met thee by the way, and smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou *wast* faint and weary: and he feared not God.

19. Therefore it shall be, when the LORD thy God hath given the rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*.

628. When the people were settled in Canaan, and had the ability to inflict a becoming punishment, on these people, Moses reminds them that it would be their duty to do so. Such infliction is not necessarily revenge. It may be so, and it may not be, depending

altogether on the motive with which the thing is done. The command here given may be called a *lex talionis*. *Lex* means law, and *talionis* is from *talis, like*; so that this law requires punishment on the principle of like for like. But this is not necessarily revenge.

629. It will be remembered that the Amalekites, apparently without any just cause, fought against the Israelites, soon after they left Egypt, and came near prevailing, but were at length defeated. The historian adds, "And the Lord said unto Moses, write this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven." The passage, we are now noticing, simply describes the carrying out of this instruction. Moses is reminding Joshua and the rest of the people, of the oath of Jehovah, to blot out Amalek; so that they might embrace the first suitable opportunity to execute this denunciation.

630. The passage gives us the reason for this, which the history does not mention, namely, that the Amalekites slew the faint and feeble that lingered in the rear. This reference to their savage treatment of the Israelites, together with a few other references of a similar character, suggest the reason why their extermination was required. The threat was not executed till the time of Saul, nor fully then; for David had some trouble with them, and slew some of them. But little is said of them after that time. The Amalekites, here referred to, seem not to be the Amalekites among the descendants of Esau, but another and more ancient tribe.*

SECTION II. — THE POLICY OF MOSES.

DEUTERONOMY XX.

10. When thou comest nigh unto a city to fight against it, then proclaim peace unto it.

11. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that* is found therein, shall be tributaries unto thee, and they shall serve thee.

* Exodus xvii. 13-16 Judges i. 13; vi. 3. 1 Samuel xxx. 1.

12. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

13. And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:

14. But the women, and the little ones, and the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou take unto thyself: and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15. Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.

16. But of the cities of these people which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth:

17. But thou shalt utterly destroy them, *namely*, the Hittites, and the

Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the LORD thy God hath commanded thee:

18. That they teach you not to do after all their abominations which they have done unto their gods; so should ye sin against the LORD your God.

19. When thou shalt besiege a city a long time in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them; for thou mayest eat of them: and thou shalt not cut them down (for the tree of the field *is* man's life) to employ *them* in the siege:

20. Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

631. It appears, from this passage, that Moses understood his instructions from Deity, to imply the destruction of the Canaanites, if they would not leave the country. But it is certain that in the language of God, as Moses reports it to us, there is nothing to require this construction. It is highly probable, that the proclamation of their destruction, as put forth in the foregoing passage, was deemed the most effectual way to accomplish the purpose of driving the people from the country, and so of executing the divine command.

632. "Let them understand, in advance," he may have said, "that not one of them will be spared, if they take a decided and hostile position against us; and this will most effectually *drive them from the country*, and save the effusion of blood. And if the proclamation of this determination, taken in connection with what they know of our doings on this side of the river, does not have the desired effect, let the plan be carried out, in a few instances, and it will not fail to bring about the desired end."

633. The severity of Moses, to the people of Midian, may have looked to the same object. All his pro-

ceedings were no doubt well understood in Canaan. It was some months from the time of the proclamation, to the time of crossing over the river; and it was a reasonable presumption, that the people of Canaan would flee from the country, rather than fall into the hands of such barbarians, as the Hebrews had showed themselves to be. And surely under the circumstances they could have had no other opinion of them.

634. That the Hebrews were acting under any divine authority, the people of Canaan could not be expected to believe. They could not be expected to leave the country on any such account. But *what the Israelites* HAD DONE, — how they had triumphed over two of the most powerful kings on the earth, — how they *had shown little or no mercy* to their enemies; these they could understand and appreciate. And it was one of the most reasonable suppositions, that could possibly be entertained, that they would retire before the Hebrews, and not attempt to resist them.

635. And if this be so, it will not do, to treat with undue severity, the policy that Moses instructed his people to pursue. It was the best policy; — it was the *humane* policy, all things considered. To be sure it looks cruel. It is cruel, if it be not based on kindness. But it is perfectly possible, to regard kindness as being at the bottom of it; and with this view, it is not cruel. On the contrary, it was well calculated to save the lives of multitudes of people, men, women, and harmless babes, whom there could be no motive to slay. True, it might, at first, involve the destruction of some men, women and children; and *it might not do it*. But in the end, it would be a beneficent arrangement. The people, seeing there was no mercy for them, would make no resistance, — would leave the country; or, giving up their idolatrous practices, would remain subject to the new government.

636. The position we take is, that Moses had no

divine command to slay the Canaanites, including men, women and children; but that he was instructed to drive them out of the country; and that the order to destroy them, without regard to age, sex or condition, was his own policy, adopted purely from benevolent and humane considerations, as being better fitted than any other to secure the object without effusion of blood. And with this view, Moses is not worthy of the severe condemnation, that has by many been so liberally meted out to him.

637. We do not throw the responsibility on Moses, with a view to take away the reproach that would otherwise be thought to attach to the divine character, but because the record so sets the matter before us; and we do not feel at liberty to depart from the true sense of the record. We may say that Moses adopted this policy because he so understood the divine command, or because he regarded it as the best way to execute the command. In either case, it is the policy of Moses; and with either view, we think the policy may be defended on grounds that are very reasonable and satisfactory.

638. We can not account for the conduct of Joshua, when he entered the land, except with the views we have put forth. He did indeed, in general, carry out the instructions given him by Moses; but he carries them out, precisely as if he believed them to have come from Moses, and not as we should expect him to do, if he had regarded them as divine, or as coming directly from Jehovah. Indeed, here lies the great difficulty in testing Moses' policy. The policy *was never strictly enforced*; and what would have been its effects if it had been, we can not say, and can only offer conjectures.

639. Now, shall we say the policy was inhuman, and that thousands of innocent persons perished as the consequence, when it was not executed? The first part was executed, for that took place while

Moses still lived ; but the part left for Joshua to carry into effect, was not executed ; for at the very outset, and for no sufficient reason, he made an arrangement with a portion of the Canaanites, by which they were spared and made tributary to the new government.

640. The effect of this, could be nothing less, than to give hope to the rest of the people ; and by that means expose them to a destruction—that would otherwise have been prevented. We cannot condemn the policy of Moses, therefore, as he is not responsible for disobedience to his orders, for we can not designate the conduct of Joshua in any other way.

We will now offer some considerations that will help us to understand this matter, and to see, that, *with the worst view of the case*, the destruction of the Canaanites, was not altogether inhuman, nor without examples in other departments of the divine administration.

641. It should be borne in mind, that there are plenty of analogous transactions, for which it is just as difficult to account, so that the Christian believer and the skeptical Philosopher, stand on the same ground, if they both recognize the existence of a Deity.

642. There is no difference in principle, between destroying the Canaanites by the armies of Israel, and destroying the same number (or even a less number) by an earthquake or a pestilence. If there is any difference, that difference is in favor of the former, since in that case, the destruction is a visitation upon the sins of the people, while no such thing is apparent in the other instance.

643. It will not do to say, that cities destroyed by earthquakes, are so destroyed, because such is the law of nature ; and no moral principle is involved. This does not remove the difficulty. It may seem to place Deity a little farther from the transaction ; but it does not take from him his responsibility. It is all the

same whether he do the work directly and with his own hands, so to speak, or do it by his agent.

644. If God instituted the laws of nature, he did so with a full view of their operations, and must be held responsible for their results. They are his authorized agents to do this work; and if the work is revolting to contemplate, as we admit it sometimes is, there are only two ways before us to dispose of the difficulty; one is to deny the existence of Deity and ascribe every thing to chance, which is as likely to do things that are revolting as otherwise; and the other, to presume on the overruling of these evils for ultimate good. All theists admit the last. This admission is fatal to the usual objection to the destruction of the Canaanites, by the Hebrews, under divine direction.

645. God can accomplish good ultimate results, by what is painful to contemplate, in the destruction of the Canaanites, as well as by what is painful, in the destruction of cities and nations by earthquakes and other physical disturbances.

646. In answering the above objection, we have taken no advantage of the divine sovereignty. We have proposed an example that does not admit of throwing any responsibility upon human agents. It is an act of Deity alone, or of his irresponsible agents, acting only by his permission, and in accordance with his pleasure. We may, however, refer to examples of a different kind, with equal force, if God be deemed a sovereign.

647. We know that one nation has often been destroyed by another,—that men, women and children have been slaughtered indiscriminately—and with far less excuse, than what we may urge for the destruction of the Canaanites. How are these cases to be explained? We know how they *are* explained. It is said God is not responsible for these acts,—that they are done in open violation of his law, to gratify human ambition, or some other equally unholy pas-

sion. That these things are done with wicked motives, on the part of men, and to accomplish objects that can not be approved, we admit. No one can entertain any doubt on this point.

648. That, because men are sinful, therefore God is not at all responsible, we do not admit. Men were sinful, when Joseph was sold to the Egyptians, but was not God at all responsible for the result? Such was not the opinion of Joseph. He thought God was responsible, and he gave him the credit for the good results that followed. It is so in other cases. Why not? Can any one point out any essential difference?

649. Now if God permits such things as are recorded in connection with Joseph, for good purposes, and is therefore deserving of our gratitude, may we not reason in the same way, of other evils brought about by the wickedness of men? And if God *permits* one nation to destroy another for a good purpose, we insist that he may *command* one nation to destroy another for a good purpose.

650. Were Deity limited, like one of us, and could not help himself, when such enormities are practiced, the case would be different. To permit an evil that he can not help, allows him no credit for any good result that may follow; and attaches to him no reproach, if the result is bad. But the permission of Deity is not of this kind. A thought, a wish, on his part, can arrest the evil. And when it is not arrested, we feel authorized to conclude, that it is not his pleasure to arrest it, having in view all the results. The thing may be wrong in itself;—men may sin in bringing it about;—it may be attended with circumstances exceedingly revolting to our minds,—but, in the end, it must yield good results, or it never would be allowed.

651. This reasoning may involve difficulties,—contradictions, if one please to call them so; but the difficulties or contradictions are only such as belong to the subject, and are inherent in it. And though we

may not be able to explain them, they do not affect the general course of our reasoning. That God should *command* a temporary evil for a good purpose, admits of the same defence, as that he should for a good purpose *permit* the evil.

652. We may defend the destruction of the Canaanites by the Hebrews, on another ground. It has been generally conceded, that a single individual may be cut off for the good of the whole community; and no one will perhaps claim that, under all circumstances, the thing is wrong. The nations of the earth sustain to Deity a relation like that which the individual sustains to the nation. Capital punishment inflicted on a nation by Deity, is, therefore, quite as justifiable, as the capital punishment of the individual by a nation. And if it be claimed that capital punishment is *now* wrong, that does not affect the argument.

653. The destruction of a whole nation may now be wrong. Doubtless it is, and therefore Deity does not now require or permit it. But capital punishment was once right; and at that time it was right to punish, with death, a whole nation. That many innocent persons suffered in the destruction of the Canaanites, does not essentially vary the argument. The man who commits murder, and who suffers the extreme penalty of the law for his offense, may have many good and excellent traits of character; but these are not regarded by the violated law. He is executed for the single crime of murder; and his many virtues do not shield him from punishment. The Canaanites were destroyed, because, as a body, they deserved death, though there were individuals among them, who did not share in their guilt.

654. Another illustration. It is admitted to be right to cut off a diseased limb, and thus preserve the body from death. And if this be admitted, no one can doubt the right of Deity, to destroy a nation, when *the good* of the world required it. Nor would it do

to urge, that some part of the diseased limb was sound, so long as the soundness was not sufficiently general, to ensure the safety of the body while the limb remained.

655. Again. We must bear in mind that the first instruction given to the Hebrews was to *drive out* the Canaanites; and this order is repeated in almost every instance, when the subject is alluded to. The people were allowed the alternative, to go out, or be destroyed. It was their privilege to choose; and having chosen, they could not complain of the consequences. They doubtless understood the principle that was to guide the movements of their enemies; and it was their privilege to shape their conduct to suit.

656. Add to this, that the principle of absolute destruction, was more salutary than any other that could be adopted. There was nothing that could operate more powerfully, on the minds of the Canaanites, to induce them to leave the country, than this policy. And acting in view of it, there would be less war and bloodshed, and consequently less destruction, of the innocent, than there would have been, had any other policy been adopted. At least, so it seems to us; and we think it was so regarded by Moses. And had his policy been fully carried out, the result would have vindicated its wisdom and humanity.

657. Most men, who now see a great wrong, in the destruction of the Canaanites, because it included women and children, would not find fault with the record, if this feature were left out, though, on the whole, a much larger number of innocent persons, had perished, by the usual casualties of war, conducted on a different principle.

658. It is worthy to be added, that this principle is not altogether without redeeming qualities. The thing objected to is the death of innocent women and children. But it is overlooked that there are things

that are worse to women and children than death; and I suspect that most women and children in such cases would prefer death, with their husbands and fathers, than to fall into the hands of their enemies. And how far this fact may have influenced the adopting of this principle of total destruction, we can not say. But, as it is an important consideration, we have a right to conclude, it had its influence. It was adopting the least of two evils;—and though it be admitted that neither evil was absolutely necessary, it must be also admitted, that nothing but a miracle, could have prevented the one evil, if the other had not prevented it.

SECTION III.—WICKEDNESS OF THE CANAANITES.

659. That the Canaanites deserved death, there can be no doubt, if any people ever deserved it. Their depravity is not probably exaggerated in the account we have of them in Leviticus xviii. 1–30, and in that passage it is expressly said, that the land “spued the people out,” because of their abominations. It may be added that the Hebrews themselves at length became so corrupt, that they suffered in the same way, involving the death of many innocent women and children, which does not seem to be objected to; not because it was less an evil, but because the Lord is not made so prominent in the transaction.

660. It may be added, that we ought to estimate this matter by the standard of intelligence and moral virtue that then prevailed, and not by our standard, in this nineteenth century of Christian history. We judge from what we know of ancient history, that the destruction of women and children, in war, was not an unheard of thing, nor very uncommon, among the ancient nations. The command to destroy all the Canaanites, was an exhibition, to the nations of the earth, at that time, of the abhorrence justly felt by

the Hebrews, at the depravity and wickedness of the doomed nations. And nothing less than this, would have been appreciated, by the world at large, in the condition it was then in.

SECTION IV.—THE CANAANITES WERE THE AGGRESSORS.

661. We would remind the reader that the Canaanites were the aggressors. This is not generally understood, and the fact should be distinctly announced, that it may have its proper influence on our views of this subject. The people of Canaan are often called the Amorites, because that nation was the principal one. The Amorites also extended far to the south and east, so that the Hebrews came in contact with them, some time before they reached their encampment on the banks of the Jordan. The history tells us that the Hebrew leader sent messengers to one of the kings of the Amorites, and asked permission to pass through that part of the country; promising to do no harm and agreeing to pay for all their accommodations. This the king refused, and immediately gathered his armies together and went out against Israel. A battle was fought, and the Israelites were victorious.

662. Can any one doubt that the Amorites would have destroyed all the Israelites, if they could have done so; and if they would, why condemn the Israelites for treating them in the same way, estimating things by the popular standard then admitted as just? The Moabites we know took a good deal of pains to obtain a curse from the gods, by which the whole nation of Israelites, as the matter was then understood, would be doomed to destruction. Were the Amorites any better people than the Moabites? That they would have destroyed the Israelites there can be no doubt. Or, if they had conquered them, and made

them slaves, it would have been on grounds of interest, and not of compassion.

663. And having made war on the Israelites, and attempted their destruction, with no just cause or provocation; was it unbecoming in the Israelites to resist them, and finally, when obtaining the ability to do so, to destroy them, and so inflict the same evil that had been attempted upon them? It was a severe infliction, and by our standard, unwarranted and cruel; but not so, by the acknowledged standard of the times and nations, of that day and country.

664. "Severity is beneficial, when it is suited to guard against the necessity of its own repetition; and how much or how little of it is adequate to this end, is a question to be determined by reference to the existing state of society. It is to be hoped and believed, that the time will come, when descriptions of war, as they are now conducted, will call up feelings of the same disgust, with which it is natural for us at this age, to look at the record of the manner of conducting them, among the uncivilized nations, on the eastern shore of the Mediterranean, fifteen centuries before the Christian era."*

SECTION V.—MANY OF THE CANAANITES WERE DRIVEN OUT AND NOT DESTROYED.

665. It is interesting to learn that many of the Canaanites did leave the country, and did not remain to be subjected to the common fate of the tribes of Canaan. The historian Procopius wrote in the sixth century; but he declares himself to have taken his statements from those who had written the ancient Phœnician history; nor is his testimony liable to any suspicion, on the ground of his having desired to furnish aid toward the interpretation of the Mosaic

* Palfrey, 403.

record; since nothing could have been farther than this from his purpose.

666. In his second Book of his "Vandal War," he writes as follows:—"When the Hebrews had left Egypt, and had come to the bounds of Palestine, Moses, a wise man, who had conducted them on the march, died. The government devolved on Jesus, son of Nane, [Joshua, son of Nun,] who led the people into Palestine; and, having shown in the war, superhuman valor, took possession of the country. * *

* * * It was then inhabited by populous nations, as the Gergesenes, and the Jebusites, and others, whose names are given in the Hebrew history. This people, when they saw that the foreign leader was invincible, leaving their paternal seats, departed to the neighboring country of Egypt. Finding there no convenient place of settlement, since Egypt was of old a thickly populated territory, they proceeded to Lybia,"* etc.

667. Under these circumstances, it is a matter of doubt, whether more innocent persons perished, than would have died, by the usual casualties of war, conducted on any other plan. And, therefore, the worst view we can take of the case, admits of the same defense, as the existence of war under the divine government in whatever form conducted,—the same defense as earthquakes, or other physical disturbances, by which human life has been sacrificed.

* Palfrey, 442.

CHAPTER XIII.

SABBATH AND OTHER SET DAYS.

CONTENTS:—Daily Sacrifice; Weekly Sabbath; Beginning of the Month.

GENERAL STATEMENT.

EXODUS XXXI.

12. And the LORD spake unto Moses, saying,

13. Speak thou also unto the children of Israel saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.

LEVITICUS XIX.

30. Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.

CHAPTER XXVI.

2. Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.

668. These passages relate to all the other days of rest, as well as to the weekly sabbath. They are properly called *sabbaths*, for that term means *rest*. The mention of the sabbaths, in connection with the sanctuary, in these passages, confirms this view; for the weekly sabbath had no direct relation to the sanctuary, as the people rested at their homes; but the other days of rest generally required a resort to the tabernacle or place of worship.

SECTION I.—THE DAILY SACRIFICE.

EXODUS XXIX.

38. Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually.

39. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:

40. And with the one lamb a tenth-deal of flour mingled with the fourth part of an hin of beaten oil: and the fourth part of an hin of wine for a drink offering.

41. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the

morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42. *This shall be* a continual burnt-offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you to speak there unto thee.

43. And there I will meet with the children of Israel; and the tabernacle shall be sanctified by my glory.

44. And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

45. And I will dwell among the children of Israel, and will be their God.

46. And they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

NUMBERS XXVIII.

1. And the LORD spake unto Moses, saying,

2. Command the children of Israel, and say unto them, My offering, *and* my bread for my sacrifices made by fire, *for* a sweet savour unto me, shall ye observe to offer unto me in their due season.

3. And thou shalt say unto them, This *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, *for* a continual burnt-offering.

4. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even:

5. And a tenth *part* of an ephah of flour for a meat-offering, mingled with the fourth *part* of an hin of beaten oil.

6. *It is* a continual burnt-offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7. And the drink-offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink-offering:

8. And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.

9. And on the sabbath-day two lambs of the first year without spot, and two tenth-deals of flour *for* a meat-offering, mingled with oil, and the drink-offering thereof:

10. *This is* the burnt-offering of every sabbath, beside the continual burnt-offering, and his drink-offering.

669. We have thought best to put the daily sacrifice, in this place, because it gives to every day the distinction of a set day. The reason of the daily sacrifice, morning and evening, arises out of the symbolic character of the Hebrew ceremonies. Sacrifices were the food of Israel's God; and it was proper that it be supplied, at least twice every day.

670. This offering was to be constant every day in the year. The meat offering was probably altogether consumed, as that was the case with the lamb for the continual burnt offering, with which it was connected. And if this be so, the same must have been true of the wine, that was poured out for a drink offering. One passage speaks of a tenth deal of flour, and the other of the tenth part of an ephah. Both must have been the same measure.

671. The offering for the sabbath was just twice as much as the offering for any other day, two lambs in the morning, and two in the evening; and the meat offering was made to correspond; it was two tenth deals instead of one; and the drink offering was also

double. The morning and evening meal, for the King of Israel, was not wholly lamb's flesh; but there was a reasonable amount of flour mingled with oil, to which was added a respectable drink offering of wine.

672. All this, though it was mere ceremony, had, without doubt, a beneficial influence on the minds of the priests and the people. It made them more sensible, than they otherwise would have been, of the constant presence of Deity, and of the obligations to him, he had placed them under, by the bounties of an indulgent providence, which he was constantly pouring out upon them.

SECTION II.—WEEKLY SABBATH.

EXODUS XX.

8. Remember the sabbath-day to keep it holy.

9. Six days shalt thou labour, and do all thy work:

10. But the seventh day is the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:

11. For *in* six days the LORD made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath-day, and hallowed it.

DEUTERONOMY V.

12. Keep the sabbath-day to sanctify it, as the LORD thy God hath commanded thee.

13. Six days thou shalt labour, and do all thy work;

14. But the seventh day is the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou.

15. And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out

thence through a mighty hand and by a stretched-out arm: therefore the LORD thy God commanded thee to keep the sabbath-day.

EXODUS XXIII.

12. Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy hand-maid, and the stranger, may be refreshed.

13. And in all *things* that I have said unto you, be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

LEVITICUS XXIII.

3. Six days shall work be done; but the seventh day is the sabbath of rest, an holy convocation: ye shall do no work *therein*: it is the sabbath of the LORD in your dwellings.

EXODUS XXXI.

14. Ye shall keep the sabbath therefore: for it is holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people.

15. Six days may work be done, but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth *any* work in the sabbath-day he shall surely be put to death.

16. Wherefore the children of Israel

shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

17. It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested and was refreshed.

CHAPTER XXXIV.

21. Six days thou shalt work, but on the seventh day thou shalt rest; in earing-time and in harvest thou shalt rest.

CHAPTER XXXV.

1. And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the LORD hath commanded, that ye should do them.

2. Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to

the LORD: whosoever doeth work therein shall be put to death.

3. Ye shall kindle no fire throughout your habitations upon the sabbath-day.

NUMBERS XV.

32. And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath-day.

33. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34. And they put him in ward, because it was not declared what should be done to him.

35. And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

36. And all the congregation brought him without the camp, and stoned him with stones, and he died; as LORD commanded Moses.

673. From the foregoing passages, it will be seen, that the sabbath is mentioned, a good many times, in the Pentateuch. There is, however, a reason for the repetition in every instance, as may be learned, either from the passage itself, or from the connection in which it is found. The first instance where it is made a part of the constitution, is accounted for, from its importance as a Hebrew institution, fitted to remind the people of their former bondage, as contrasted with their subsequent liberty and independence. The repetition of the command in Deuteronomy, was necessary, as Moses is giving the rest of the decalogue at the same time. The statement of the law in Exodus 23d, and in Leviticus 23d, was required, because other Hebrew festivals were named, and this being one, it was named with them.

674. The repetition in Exodus 31st, seems to have been suggested by the circumstance, that the work of making the tabernacle and its furniture, had just been given out, and there was a propriety in saying, in this connection, that the people must not work on the sabbath day. Important and sacred as that work

was, it was not to be done on the sabbath. Besides, though the command had been given before, no penalty had been stated; and it was important that this omission should be supplied; and the experience of the people would, by this time, show what kind of a penalty would be necessary to ensure obedience.

675. Again, though the people are commanded not to work on the sabbath, yet how strictly literal that command was to be interpreted, some honest people might be in doubt. Possibly the intention is not, some may have thought, to restrain men from work in the busiest seasons of the year, as for example in sowing time; when the seeds are required to be put into the ground, at the right time, when the soil is in proper condition, and the weather is suitable; and also, in harvest time, when the grain is much exposed, and must be gathered in, with no unnecessary delay. To settle all doubts on this point, the command is repeated in Exodus 34th, with the clause added, "in earing time and in harvest, thou shalt rest."

676. Again, though we are commanded to rest, surely we shall not be forbidden to cook our food? To this interrogatory, the answer is given in Exodus 35th, where the command is again repeated, with the addition, "ye shall kindle no fire throughout your habitations, on the sabbath day."

677. At length, a daring, reckless individual, having in his mind this last amendment, and not believing that there was any design of executing it, went out and gathered sticks on the sabbath day, obviously with a view to kindle a fire, contrary to the command. It was not a mistake. If it had been, he could have availed himself of a law relating to sins of ignorance, and avoided the penalty. No; it was not a mistake, but a presumptuous sin, and was deserving of death. He is arrayed for his crime, and punished accordingly; and we have the record in the 15th of Numbers.

678. The sabbath, it will be remembered, is spoken

of before the giving of the law from Sinai. When the Israelites were supplied with manna in the wilderness, before they came to Sinai, they were told that the seventh day was the sabbath, and that they must not gather manna on that day.* It is commonly thought, that the institution dates back, at the very beginning of time. But there is no good reason for that opinion. The passage that is relied upon to prove this, has every appearance of being a gloss, and written much later than the other language with which it is connected. No one will fail to see this, who examines the passage with any attention. It reads as follows:—
“And on the seventh day, God ended his work which he had made; and he rested, on the seventh day, from all his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made.”

679. All of this but the first sentence, is an addition or gloss, put in at a late day, perhaps by Moses himself. The first reason for this is derived from the passage itself. It is evidently out of place. It does not match well with what goes before and what follows. To say that God ended his work on the seventh day, is proper; but to assert immediately that he rested from his labor, on the seventh day, is a repetition, and was evidently put in to prepare the way for what follows, that, because he rested, he sanctified the day and hallowed it.

680. Again to *sanctify* and *hallow*, are terms that belong to a later period. They are common in giving the law and establishing the Mosaic institutions; but they are not common before that time. We infer that it is Moses, or some other later writer, that makes this statement, in connection with the creation, with a view to connect the sabbath with that event. At first, the passage probably had some mark, to show

*Exodus xvi. 5, 22, 23, 26-30.

it to be a gloss, which at length was, through inadvertency, left out. It will be seen that one of the passages, placed at the head of this section, makes the sabbath to have been instituted out of regard to the seventh day of creation.

681. There is another consideration that is important. No where, among the patriarchs, do we find any traces of a sabbath. It is hardly conceivable, that such an institution should have existed, from the creation down to the time of Moses, and no allusion be made to it. There is some reason to believe, that the division of time into weeks, as well as months and years, was known as early as the flood. There seems no other reason for several allusions we there find to *seven days*. So we find similar allusions in connection with Egypt. But this by no means proves a sabbath. Time can be divided into days, and into periods of seven days, without one of the seven being a sabbath.

682. We do not offer these considerations to prove there was no sabbath, even among the patriarchs. It would be difficult to prove a negative proposition of this kind. But if such an institution existed, and was regarded as divine, we should be very likely to find some references to it. It may be an Egyptian institution, but of this there is no certainty. We are constrained to say that the origin of the sabbath is not known. This need not surprise us. The distinction between clean and unclean animals, was recognized in the time of the flood; and it was obviously known what animals were clean and what unclean; but how the distinction came about, and what animals were clean and what unclean, we are not informed. At a later day, in the time of Moses, this matter comes into the Mosaic arrangements, and exact information is given concerning it.

683. Circumcision was practiced among the patriarchs, but when first practiced, we can not say. There

is no evidence that its institution is divine. It was an institution already existing and was adopted in the time of Abraham, and made the seal of the Abrahamic covenant, by divine command. It was afterwards made a part of the Mosaic economy.

684. We must conclude that the sabbath originated in the same way. It was not a new institution in the time of Moses. When first spoken of, in connection with the supply of manna, it is not spoken of as new. It was not new, of course, when made a part of the decalogue. The language with which the law begins, shows clearly that it was not regarded as new. *Remember* the sabbath day. It was something already existing, which the people might forget or neglect. Hence they are exhorted to *remember* the day.

685.. The reason of the sabbath, as before remarked, is given in one passage in one way, and in the other, in another way. But we are to distinguish between the reason and the command. The reason is simply the opinion of the writer. The author of it may be Moses, or it may be some later copyists. Or, one reason may be ascribed to one author; and the other to another author. Or, it may be that the same author gives a different reason at different times. Nor is it at all inconsistent that the sabbath should be regarded as having reference to two past events.

686. It is not unreasonable to suppose that the *seventh* day was chosen as the sabbath, because God rested from his work on the seventh day; and that this day was made a day of *rest* to the Israelites, because they had been in bondage in Egypt, where they had had no rest. The two reasons are not inconsistent with each other.

687. The most natural conclusion is, that the reasons appended to this law of the sabbath, were no part of the original document, but were added by transcribers, one of them giving one reason, and

another giving one he thought more likely to be true. Neither transcriber alters the command; but each has a separate reason for it. Both give the command alike. It is easy to see that they may have felt at liberty to give a reason for the command, each in his own way, though they may not have felt at liberty to vary the command itself. Hence if we find one author, using a figure and applying it to Deity, that can in no sense be literally true, namely, that God "rested and was refreshed," it need not surprise us. It should be distinctly observed, that it is not God, who says he was refreshed on the sabbath; but some one else, assuming to express that opinion, in harmony with a dark and benighted age.

688. It will be observed that not the Hebrews only were to rest on the sabbath day, but the servant, the stranger, and the cattle. Probably in Egypt, if the sabbath was known there, this was not allowed; so that the Hebrews are required to treat their servants, better than they had been treated while servants to the Egyptians.

689. Perhaps, after all, the opinion of the sabbath, most likely to be correct, is, that it existed among the later patriarchs, and was then understood to commemorate the creation of the world, and that, when it was made an article in the Hebrew constitution, rest from Egyptian bondage, was superadded to its original significance.

690. Philo Judæus tells us that the sabbath was universal, among the nations of the earth; but how long it had been universal he does not tell us, and where it originated he knew no better than any one else. It may be stated here, however, that Philo is apt to be, not a little extravagant, when he attempts to recommend or extol any of the Hebrew institutions. Its significancy, back of the time of Moses, admits of no other explanation than that it refers to what the Bible says of the creation. In the time of Moses, the

reference to rest from bondage, is a most natural addition.

691. The violation of this command, was sometimes punished with death. When, therefore, the man, who gathered sticks on the sabbath, was punished with death, there was no injustice. The command was violated as really, as if some important thing had been done; nor is any excuse offered in defence, that the accused did not know of the command, or that he was not aware of disobeying it. The people had not only been required not to work on the sabbath, but they had been expressly forbidden to *kindle a fire* in their dwellings. This gathering of sticks was expressly in violation of this precept.

692. There was to be no exception to the command any part of the year. In "earing time and in harvest," they were to rest. They could not be excused, the busiest seasons of the year. And it was to meet that case that this clause was added. We learn, however, from other passages, that the command to rest, on the seventh day, was sometimes made to yield to other commands, with which it came in conflict. The Passover began on the evening of the 14th day of the first ecclesiastical month, and continued seven days; and the ceremonies do not seem to have been remitted, on account of the sabbath. So with other feasts that were fixed to set times.

693. So the daily sacrifice was performed on the seventh, as on other days, only that the work was doubled for that day; so that the day was honored, rather by an extra work, than by rest. This, however, has reference only to the priests. It was in view of this circumstance that the Savior says, "the priests profane the sabbath and are blameless"; that is, they do, on the sabbath, what would be profane in others; and are blameless, because they are obeying a divine command.

694. It may be added, with respect to the sabbath,

that, it was not originally instituted or made a part of the Mosaic Code, simply as a day of rest. It was not based on any physiological law, requiring a suspension of labor one day in seven. At least, if any such consideration had an influence, it is not obvious in the narrative. The day was to commemorate the bondage in Egypt. Every recurrence of it, would remind the people that they had once been in Egypt, as bondmen, where they had no rest; but were now a free people, and could rest from their labor.

695. Nor, was the sabbath day set apart to the services or duties of religion. The people did not assemble for religious services. They were not required to perform any religious duty, on that day, more than on any other.

696. It may be added that the rest of the sabbath *from labor*, does not exclude recreation. And we know that one great purpose of the Hebrew Code, was to make the people happy, in whatever way contributed to that result. In the days of Christ, there was much superstition in regard to the sabbath; and it led to some collision between him and the Pharisees.

697. It is reasonable to presume that Jesus kept the Jewish sabbath, according to its original design; for he condemns any man that violates even the least of the commandments. Yet he taught the people on the sabbath, healed the sick, plucked the ears of corn and ate them, or at least justified his disciples in doing so. He recognizes the right of lifting an ox or sheep, out of a pit, and traveling a short distance, called a sabbath day's journey. In short he teaches that the sabbath must yield to the demands of duty, that are sometimes more imperious. "The sabbath was made for man, and not man for the sabbath."

698. There seems, therefore, little doubt that the sabbath was intended, at first, to be kept as the Savior kept it; and not as it was kept by the Pharisees. And when a man is punished with death, for gathering

sticks on that day, we must seek for the reason, in the *manner* in which the offense was committed, and the motives that prompted it, and not in the act itself.

SECTION III. — BEGINNING OF THE MONTH.

NUMBERS XXVIII.

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| <p>11. And in the beginning of your months ye shall offer a burnt-offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;</p> <p>12. And three tenth-deals of flour <i>for</i> a meat-offering, mingled with oil, for one bullock; and two tenth-deals of flour <i>for</i> a meat-offering, mingled with oil, for one ram;</p> <p>13. And a several tenth-deal of flour mingled with oil <i>for</i> a meat-offering</p> | <p>unto one lamb, <i>for</i> a burnt-offering of a sweet savour, a sacrifice made by fire unto the LORD.</p> <p>14. And their drink-offerings shall be half an hin of wine unto a bullock, and the third <i>part</i> of an hin unto a ram, and a fourth <i>part</i> of an hin unto a lamb: this <i>is</i> the burnt-offering of every month throughout the months of the year.</p> <p>15. And one kid of the goats for a sin-offering unto the LORD shall be offered, beside the continual burnt-offering, and his drink-offering.</p> |
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699. The celebration of the beginning of the month, is incidentally alluded to elsewhere,* but here only are the ceremonies particularly described. This was no doubt a substitute for the heathen feast, gotten up to honor the new moon. There is a variety of offerings, — a burnt offering, a meat offering, and a drink offering; and they are all properly proportioned. They are designed to honor God, and not the moon, which is only the work of his hands. The people are allowed an entertainment, probably not very unlike that to which they had been accustomed, under heathen control; but the worship is directed to God, and not to the moon. A “several tenth deal,” is a *single* tenth deal.

700. The Egyptians “hailed the new moon and the full moon, with religious honors, and most of their great festivals occurred at these periods.”† It was well then that the Hebrews should have some substitute, fitted to turn their minds to the great Creator, who is the author of the seasons, days, months, and years, with all their appropriate blessings.

* Numbers x. 10.

† Progress of Religious Ideas, Vol. I., p. 100.

CHAPTER XIV.

FESTIVALS AND FAST.

CONTENTS:—General Observations; Passover; Feast of Weeks or Pentecost; Feast of Tabernacles or Ingathering; Day of Atonement.

YEARLY FESTIVALS.

701. The Hebrews had three important national festivals. The first was the passover, which began on the evening of the 14th day of Abib, which was the first month of their ecclesiastical year, answering to our March, or more properly, to the last half of March and the first half of April, and continuing seven days. The next was the feast of harvest, which consisted of two parts; the first part at the beginning of grain harvest, and the other fifty days later, or at the end of harvest.

702. Moses does not tell us definitely at what time the first fruits should be offered; but it is understood to be the second day of the passover, the 16th of Abib; and the other, being fifty days after this, would be the 6th day of May. The first of these periods was the offering of the first ripe grain; but the last was properly the Harvest Feast. It is called also the Feast of Weeks, because it was seven weeks from the offering of the first fruits. It is the same as the Pentecost, though Moses does not use that term. It commemorates the giving of the Law from Sinai, which took place at that time. The last of the feasts is the Feast of Tabernacles, which took place just six months after the passover, beginning on the 15th of September, and ending on the 22d. This is also called the Feast of Ingathering.

703. The use of the number *seven*, in the Scriptures, is very remarkable, especially with reference to the

festivals, and other set days and periods. "Pentecost occurs seven weeks after the Passover. The Passover and the Feast of Tabernacles last seven days each. The days of holy convocation are seven in the year, two at the passover, one at the pentecost, one at the feast of trumpets, one on the day of Atonement, and two at the Feast of Tabernacles. The Feast of Tabernacles, as well as the day of Atonement, falls in the seventh month of the sacred year; and finally the cycle of annual feasts occupies seven months from Nisan or Abib to Tisri."*

704. This author might have extended his enumeration some farther, if he had so desired; for the number *seven* fills an important office in respect to the sabbatical year and the Jubilee. The first of these consisted of seven years, and the last of seven times that number.

The following passages contain a general statement, respecting the annual festivals; and they require a few remarks, before noticing each separately.

LEVITICUS XXIII.

1. And the LORD spake unto Moses, saying,

2. Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, *even* these *are* my feasts.

* * * * *

4. These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.

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37. These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day:

38. Besides the sabbaths of the LORD, and besides your gifts, and besides all your vows, and besides all your free-will-offerings, which ye give unto the LORD.

EXODUS XXIII.

14. Three times thou shalt keep a feast unto me in the year.

15. Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)

16. And the feast of harvest, the first-fruits of thy labours, which thou hast sown in the field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.

17. Three times in the year all thy males shall appear before the LORD God.

CHAPTER XXXIV.

22. And thou shalt observe the feast of weeks, of the first-fruits of wheat-harvest, and the feast of ingathering at the year's end.

23. Thrice in the year shall all your men-children appear before the LORD thy God, the God of Israel

24. For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

DEUTERONOMY XVI.

16. Three times in a year shall all thy

males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:

17. Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee.

705. "These Festivals," says Michaelis, "in their origin, had an obvious connection with agriculture. Passover saw the harvest on the soil; at Pentecost, it was ripe; and Tabernacles was the festival of gratitude for the fruitage and vintage. The first occurred after the labors of the field were completed; the second, after the first fruits were gathered; and the third, a time of rejoicing in the feeling that the divine bounty had crowned the year with its goodness."*

706. The connection, however, which these festivals had with agriculture, is, not that they originated with agriculture; for the Hebrews had not been an agricultural people except to a limited extent. But they were established, with a prospective reference to agriculture, as the business of the people, when they should be settled in Canaan.

707. It is a remarkable and interesting circumstance, that these festivals are held at the most convenient seasons for an agricultural people. The passover occurred in the middle of the first month of their year, answering to our March. It was a time when the labors of seed time were over, in that country, and of course, was a period of general leisure, when the loss of a week would not be felt by the farmer. At the same time, some of the earliest crops began to ripen, so as to afford some first fruits, required at that time, as the commencement of the harvest feast. Seven weeks later, was the harvest feast. The harvest of all their grains was then over; and there was

* Art. 197.

another respite, in the farmer's labors, which gave them an opportunity to carry up to the central place of worship, the required offerings.

708. Then came the feast of ingatherings, or of tabernacles, in the middle of September, when both the grains and fruits had been gathered; and there was time for public rejoicing, as well as a general feeling of joy and gratitude, after the bounties of an indulgent Father had been secured; and hence a week is allowed for this festival; and such arrangements prescribed as would make it a period looked forward to with great interest by the people. After this time, during the most inclement portion of the year, there were no festivals. What were called the earlier and the latter rains, took place during this period; and the roads were generally bad; and it will be remembered that these festivals required the people, the men at least, to go up to Jerusalem, or to whatever place was designated as the central place of worship.

709. These festivals must have been profitable to the men of the country, having reference to their agricultural operations; and in some prominent points filled the place of agricultural fairs, that have been held by other nations. Their social and moral influence was very great and very salutary. The people became acquainted with each other, all over the land; and the tendency was to unite them together by the strong cords of fraternal interest and affection. It made them love each other, and love their country, and love the government under which they lived.

710. In one of the foregoing passages, it is said, "neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God." Some might get the impression that it would be dangerous for so many of the men to leave their homes, and go so far away, and be gone so long,—that others might desire their land, and so invade their country; but the above passage assured them that there was no danger

of this kind. Nor could there be; for the people would be already assembled, and could easily organize and drive out the invaders. That would be the most unfavorable period, during the year, for any foreign nation to attempt their subjugation.

711. These festivals were a great aid to the poor and needy. This class of people had free access to all their entertainments. We read of a large number of animals that were offered in sacrifice, on such occasions, and we are apt to think that there was a great waste; but a very small part of these animals was burnt up; and what was burnt, was much of it unfit for food. Most of the flesh of these animals was eaten by the people; and a liberal exercise of charity was expected on such occasions. Hence the people are told that they must not appear before the Lord empty; but each must give according to his ability; and no doubt the poor took home with them a liberal supply of good things, furnished on such occasions, and had abundant reason to bless God and the good people whom God had blessed, for these favors.

712. One observation more, and we will proceed to notice each of these festivals separately. It is the social and pleasureable character of the Hebrew institutions. The system deals more in feasting than in fasting. Once in a year, the people were required to "afflict their souls;" but three times in the year they met together, from all parts of the country, to enjoy a social entertainment, and to participate in a variety of innocent amusements. No system of religion or law can have large claims of coming from God, that deals in penances, and is mainly fitted to create sadness.

SECTION I.—THE PASSEVER.

EXODUS XII.

1. And the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2. This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

3. Speak ye unto all the congregation of Israel, saying, In the tenth *day*

of this month they shall take to them every man a lamb according to the house of *their* fathers, a lamb for an house:

4. And if the household be too little for the lamb, let him and his neighbor next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.

5. Your lamb shall be without blemish, a male of the first year; ye shall take *it* out from the sheep or from the goats:

6. And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

7. And they shall take of the blood, and strike *it* on the two side posts, and on the upper door-post of the houses, wherein they shall eat it.

8. And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it.

9. Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.

10. And ye shall let nothing of it remain until the morning: and that which remaineth of it until the morning ye shall burn with fire.

11. And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste; it *is* the LORD's passover.

12. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast: and against all the gods of Egypt I will execute judgment; I *am* the LORD.

13. And the blood shall be to you for a token upon the houses where ye *are*; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.

14. And this day shall be unto you for a memorial: and ye shall keep it a feast to the LORD throughout your generations: ye shall keep it a feast by an ordinance for ever.

15. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread, from the first day until the seventh day, that soul shall be cut off from Israel.

16. And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you: no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you.

17. And ye shall observe *the feast of* unleavened bread: for in this self-same day have I brought your armies out of the land of Egypt; therefore shall ye observe this day in your generations by an ordinance for ever.

18. In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19. Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

713. The object of the passover was to commemorate the preservation of the first born of the Israelites, while the first born of the Egyptians were destroyed. But as this event occurred on the eve of their departure from Egypt, the ceremonies are made to suit the circumstances of that occasion. And the institution was understood, in after ages, as the anniversary of that event. The lamb that was eaten at that time was killed on the evening of the 14th. And it was some

considerable time before the 10th, that the command was given to Moses.

714. We cannot say how long the command was given before the 10th; but we infer, from the way the passage begins, that it was the beginning of the month; and it may have been on the first day. "This month shall be unto you, the beginning of months." This month, on which we have just entered, shall be to you the beginning of months,—seems to be the meaning. This would allow Moses ten days to make known the command to the people.

715. A Bishop of the English Church, in a late work, has adduced the passage as showing the "unhistorical" character of the Pentateuch; because, when God gave this command to Moses, he says, "I will pass through the land of Egypt *this night*;" meaning, as this erudite divine understands the subject, the night of the very day the command was given. It is plain, therefore, that the book is "unhistorical;" for how could Moses communicate the command to all the people, all over the land of Egypt, and see that it was executed, when he had no sufficient time to do this.

716. It is sufficient to remind the reader that the passage had before specially designated the evening of the 14th, as the time when the destruction of the first born should take place. *This very night*, therefore, must be understood, not of the night that succeeded the giving of the command; but of the night that had before been distinctly and clearly designated as the time for executing it.

717. Referring to the same 14th day of the month, this same passage says, "And *this day* shall be unto you for a memorial," not the day when the language was spoken, but the day when they should keep the passover, on their departure from Egypt. Again we read, "And ye shall observe the feast of unleavened bread; for *in this self same day* have I brought your

armies out of the land of Egypt.” There would be manifest impropriety in referring this to the day the command was given to Moses, to institute the pass-over. And the impropriety is quite as manifest in the other instance.

718. The unleavened bread indicated the haste with which they had left Egypt. They had had no time for their bread to leaven. The bitter herbs were to remind them of the bitter bondage from which they had been delivered. The lamb was to be eaten not raw, nor sodden, but roast in the fire. This too was indicative of haste; or perhaps, as being on a journey, when it would be more convenient to roast the meat than boil or sodden it. For the same reason, they were not to dress it, and cut it up, as was common, on other occasions. All was to show haste, and absence from the usual conveniences for preparing it.

719. That the people were to eat the entrails, as some suppose, is not a fair inference. The *purtenance* may refer to the portions that were usually separated, where persons had time and means of being select and choice, but which now were to be taken with the rest. We need not include the bowels of the animal. Besides, we know that some of the lamb was left till the morning, and was then burned. If it was not permitted to separate the bowels from the rest of the animal, it was not unlawful to leave them to be burned up the next morning.

720. The lamb, and the unleavened bread and bitter herbs, were to be eaten with the loins girt about, the sandals on, etc., as indicating a readiness to depart out of the land. “I will pass over you.” This gave name to the feast;—it was called a *passover* from “pass over,” in the foregoing sentence. Sprinkling the blood on the door posts, was done with a view to distinguish the habitations of the Israelites, from those of the Egyptians.

721. And here the extent of the first passover may

receive a moment's attention. It is assumed to have been universal over Egypt and Goshen; but of this there is no certain evidence. The object of the institution, at its first observance, suggests limitations that its subsequent observance would not require or admit of. The design of its first observance was to distinguish between the houses of the Hebrews and those of the Egyptians. Of course, where all the people were Egyptians, it would not be required; nor would it be, where the people were all Hebrews. And being confined to those localities where the people were mixed, there would be no necessity of its universal observance. With this restriction, it is not improbable that the English Bishop, above referred to, might find lambs enough to answer the demands of that occasion.

722. Its observance afterwards, as a commemorative institution, did not require these limitations. On the other hand, it is presumed that all the features of the institution, that were required at first, but not afterwards, were omitted. Indeed the institution underwent important changes, even in the time of Moses; but its commemorative character is all the while retained. "In one house shall it be eaten." That is, one lamb shall not be divided and eaten in separate houses; for no bone of the lamb should be broken. If the family was too small for a lamb, another family might join them; but they must meet together and eat it in one house. No servant or stranger should eat the passover. But where any servant or stranger became a Hebrew, by submitting to the rite of circumcision, he could then partake; and there should then be no difference between a native Hebrew and any other person.

723. Quite a number of the particular ceremonies, here described, are intended to discountenance heathen practices. No part of the lamb was to be eaten raw. The heathens, in their enthusiasm, many times, tore asunder the animal offered in sacrifice, and ate his

flesh raw. "At the feast of Bacchus, that had its origin in Egypt, according to Herodotus and Plutarch, the people were accustomed to tear the members of living animals to pieces, and eat them raw."* No bone was to be broken. This has the same reference. The meat was not to be sodden, for this was done in the magical rites of the pagans. It was to be roasted in the fire. What was left was burned up, the same day,—not kept, as was usual with the Heathens, (especially the intestines) for their magical rites.†

EXODUS XII.

21. Then Moses called for all the elders of Israel, and said unto them, Draw out, and take you a lamb, according to your families, and kill the passover.

22. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin: and none of you shall go out at the door of his house until the morning.

23. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

24. And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25. And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26. And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27. That ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshiped.

28. And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

724. This merely states that Moses carried out the instructions he had received, and gives an explanation of the design of the institution, and the manner in which the proposition was received by the elders and the people.

EXODUS XII.

43. And the LORD said unto Moses and Aaron, This is the ordinance of the passover: there shall no stranger eat thereof:

44. But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45. A foreigner, and a hired servant shall not eat thereof.

46. In one house shall it be eaten:

thou shalt not carry forth aught of the flesh abroad out of the house: neither shall ye break a bone thereof.

47. All the congregation of Israel shall keep it.

48. And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it: and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

* Burder, Vol. I. p. 81.

† See Gerard.

49. One law shall be to him that is home-born, and unto the stranger that sojourneth among you.

50. Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51. And it came to pass the self-same day, *that* the LORD did bring the children of Israel out of the land of Egypt by their armies.

725. There were many "strangers" that went up with the Israelites from Egypt; and there would be many of this class, from other nations, that would settle in the country, after they had become established in the promised land. It was no part of Moses' plan to shut out foreigners, or to restrain their privileges, except so far as might be required for the safety and welfare of the nation. Let the foreigners be circumcised, as the Hebrews themselves were, and there should then, in most respects, be no difference between them and native born Israelites. They could own no real estate except in the cities. They could be reduced to perpetual bondage, either voluntarily on their own part, or as a punishment for crime. But in other respects, they could have all the enjoyments of the country, the same as other citizens. That they should submit to some ceremony in order to become citizens, is no more than what is required of all foreigners, when they wish to become citizens of any other country.

EXODUS XIII.

1. And the LORD spake unto Moses, saying.

2. Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it is mine.

3. And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage: for by strength of hand the LORD brought you out from this *place*: there shall no leavened bread be eaten.

4. This day came ye out, in the month Abib.

5. And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, *which he swore unto thy fathers*

to give thee, a land flowing with milk and honey: that thou shalt keep this service in this month.

6. Seven days shalt thou eat unleavened bread, and in the seventh day *shall* be a feast to the LORD.

7. Unleavened bread shall be eaten seven days: and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8. And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes; that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

10. Thou shalt therefore keep this ordinance in his season from year to year.

11. And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee;

12. That thou shalt set apart unto the LORD all that openeth the matrix; and every firstling that cometh of a beast which thou hast, the males *shall be* the LORD's.

18. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck; and all the first-born of man among thy children shalt thou redeem.

14. And it shall be when thy son ask-

eth thee in time to come, saying, What *is* this? that thou shalt say unto him, By strength of hand the LORD brought us out of Egypt, from the house of bondage:

15. And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males: but all the first-born of my children I redeem.

16. And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

726. The Priesthood grew out of the passover. The preservation of the first born of the Hebrews, gave the Lord a title to them, and they were reckoned as his. These he exchanged for the tribe of Levi; and the excess over the tribe, were redeemed, and the money put into the treasury for religious purposes. Such of the first born of animals as were unfit for sacrifices, were redeemed in a similar manner; or if this redemption were neglected, the animals were killed.

727. On the seventh day there should be a feast to the Lord. The lamb was not to be kept till the seventh day. It was to be eaten the first evening. Between that time and the seventh day the people should fast comparatively; but on the seventh day, there should be a feast. The ceremony was not to be altogether a task, or a penance. It should close with a feast. The passover was to be kept, from year to year, at the specified time, and was to be a perpetual or "everlasting" ordinance.

728. The firstlings were to be the Lord's, but this is restricted to males. It was not to be a first born male even, but it was a male, when that male was the first born. It might occur that the first born male would not be the first born child. It might be preceded by a first born female or by a second, third, or

fourth born female. Such first born males were not included. The ass was an unclean animal, but the lamb was clean; and though the latter might not be as valuable as the former, it was accepted in its place. Other first born animals, not reckoned as clean, were redeemed with money. The memorial on the hand, and between the eyes, is of course figurative language. The passover was designed to keep in memory the deliverance of the first born of the Israelites in Egypt, and the exodus of the people from that country; and it was important that it be perpetuated, unimpaired, from generation to generation.

EXODUS XXXIV.

18. The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

19. All that openeth the matrix is mine; and every firstling among the cattle, *whether ox or sheep, that is male.*

20. But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem *him* not, then shalt thou break its neck. All the first-born of thy sons thou shalt redeem; and none shall appear before me empty.

LEVITICUS XXIII.

5. In the fourteenth *day* of the first month at even *is* the LORD's passover.

6. And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD; seven days ye must eat unleavened bread.

7. In the first day ye shall have a holy convocation; ye shall do no servile work therein.

8. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* a holy convocation: ye shall do no servile work *therein*.

NUMBERS IX.

1. And the LORD spake unto Moses, in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

2. Let the children of Israel also keep the passover at his appointed season.

3. In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4. And Moses spake unto the children of Israel, that they should keep the passover.

5. And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai; according to all that the LORD commanded Moses, so did the children of Israel.

729. Two particulars are added here, that did not belong to the institution at first; one is, that no servile work is to be performed, on the first day; and none on the seventh. It was not that one of these days would happen on the sabbath. It might be so, and it might not. The passover was to be on the 14th

day of the month Abib, and on the 21st day. Sometimes one of these days would be a sabbath, but more generally it would not be. The other new particular is, that an offering is required each day during the seven.

NUMBERS IX.

6. And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day.

7. And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel.

8. And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

9. And the LORD spake unto Moses, saying,

10. Speak unto the children of Israel, saying, If any man of you, or of your posterity, shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the LORD.

11. The fourteenth day of the second month at even they shall keep it, *and* eat it with unleavened bread and bitter *herbs*

12. They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.

13. But the man that *is* clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.

14. And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

730. The time here referred to, was the first month of the second year after leaving Egypt. It was the first passover that had been kept, since its initiation. It was natural that some things should not be perfectly understood. Obviously, the laws relating to uncleanness had been published and were known; but whether the *particular uncleanness* here mentioned, excluded men from the *passover*, was not certainly understood; and therefore, the matter had to be decided by divine authority. And the response from the Lord, concerning this matter, specifies another case of doubt, that was likely to arise—that of a man on a journey. In both these instances the obligation to keep the passover was binding; or more properly, perhaps, the privilege should not be denied to persons so situated; for, evidently it is here spoken of as a

privilege. Persons not subject to these, or the like hindrances, must partake of the passover at the proper time or be excommunicated. Others are allowed to keep it one month later, namely, the 14th day of the second month.

NUMBERS XXVIII.

16. And in the fourteenth day of the first month is the passover of the Lord.

17. And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.

18. In the first day shall be an holy convocation: ye shall do no manner of servile work therein.

19. But ye shall offer a sacrifice made by fire, for a burnt offering unto the Lord, two young bullocks, and one ram and seven lambs of the first year: they shall be unto you without blemish.

20. And their meat-offering shall be of flour mingled with oil: three tenth-deals shall ye offer for a bullock, and two tenth-deals for a ram.

21. A several tenth-deal shalt thou offer for every lamb, throughout the seven lambs.

22. And one goat for an sin offering, to make an atonement for you.

23. Ye shall offer these besides the burnt offering in the morning, which is for a continual burnt offering.

24. After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire of a sweet savour unto the Lord: it shall be offered besides the continual burnt offering, and his drink-offering.

25. And on the seventh day ye shall have an holy convocation: ye shall do no servile work.

DEUTERONOMY XVI.

1. Observe the month of Abib, and

keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night.

2. Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there.

3. Thou shalt eat no leavened bread with it: seven days shalt thou eat unleavened bread therewith, even the bread of affliction, for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

4. And there shall be no leavened bread seen with thee in all thy coats, seven days: neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

5. Thou mayest not sacrifice the passover within any of thy gates, which the Lord thy God giveth thee.

6. But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7. And thou shalt roast and eat it in the place which the Lord thy God shall choose, and thou shalt turn in the morning and go unto thy tents.

8. Six days thou shalt eat unleavened bread, and on the seventh day shalt be a solemn assembly to the Lord thy God: thou shalt do no work therein.

731. The burnt offerings, here required, were to be offered after the usual form, no doubt, which we find described elsewhere. "A several tenth deal," is the same as a single tenth deal, that is *one* tenth deal. The continual burnt offerings that were offered every day in the year, were not to be interfered with. The

other offerings were to be over and above the continual ones. This qualification was necessary, else the lamb of the continual burnt offering might be supposed to be included among the seven lambs of the passover. The offerings here required were to be presented on each day of the seven.

732. The sacrifices, during the passover, were to be made at a particular place; but it was a matter that should be participated in by the whole people. Were not the people to eat the lamb, in their own dwellings, and offer the sacrifices, through their representatives, at the place of the tabernacle or temple? There are some difficulties connected with this subject. All the males were to appear before the Lord. Were they all to leave home, and be gone seven days, besides the time of going and coming? At the first institution of the passover the lamb was to be eaten by the Hebrew *families*, including apparently the females as well as the males. The paschal lamb was to be eaten in one house. Were the males that went to Jerusalem at the passover, to provide themselves houses there for the purpose of eating the passover? And who provided the animals for sacrifices during the seven days?

733. These questions are not easily answered. There are certainly some ambiguities in these passages. The most reasonable supposition is, that the passover was kept at home by the mass of the people, after the manner of its first observance; but that, while this was going on at home, as many of the males as could conveniently do so, repaired to the central place of worship, the tabernacle, or the temple, and there did the same thing, with the additional sacrifices and offerings prescribed in the last quoted passage. The place which "the Lord should choose to place his name there," can be no other than the place where the tabernacle or temple should be located.

734. The feast that was at first held on the seventh day, is now changed to the first, unless we suppose the feast of the first day to be added to the other, so as to make the passover week begin and end with a holy convocation and a feast. The last is more probable.

735. At the passover, as well as other national festivals, the animals offered in sacrifice were furnished by the nation. These institutions were national, and the expense was national. It is reasonable to presume, that no animals were furnished by the individual attendants, unless this is specially mentioned. With this understanding, the national worship will not seem as expensive and burdensome, as some have regarded it, who have not understood the subject in this light.

SECTION II.—HARVEST FEAST.

DEUTERONOMY XXVI.

1. And it shall be, when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein.

2. That thou shalt take of the first of all the fruits of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there.

3. And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD swore unto our fathers for to give us.

4. And the priest shall take the basket out of thy hand, and set it down before the altar of the LORD thy God.

5. And thou shalt speak and say before the LORD thy God, A Syrian ready to perish *was* my father; and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:

6. And the Egyptians evil-treated us, and afflicted us, and laid upon us hard bondage:

7. And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression:

8. And the LORD brought us forth out of Egypt with a mighty hand, and with an out-stretched arm, and with great terribleness, and with signs, and with wonders:

9. And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10. And now, behold, I have brought the first fruits of the land which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God.

11. And thou shalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thy house, thou, and the Levite, and the stranger that *is* among you.

736. The feast of harvest was divided into two parts, separated by a period of seven weeks. The first was the offering of the first fruits before harvest; and the last was the offering of the first fruits, on a larger scale, after harvest. This will appear from other passages. The passage above relates to the first of these, and to the first time the offering should be made after the settlement in Canaan. It is not probable that the offering was to be made precisely in the form that is here described.

737. Some part of the description is only for effect. Jacob was a Syrian. Abraham came from Padan Aram, otherwise called Syria; and of course Jacob was a Syrian; and he was ready to perish by famine, when he went down into Egypt. What follows is plain.

LEVITICUS XXIII.

9. And the LORD spake unto Moses, saying,

10. Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest:

11. And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

12. And ye shall offer that day when

ye wave the sheaf, an he-lamb without blemish of the first year for a burnt-offering unto the LORD.

13. And the meat-offering thereof shall be two tenth-deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink-offering thereof shall be of wine, the fourth part of an hin.

14. And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.

738. This passage probably refers to a national offering, and not to one to be brought by each individual. True, it is said that this should be a statute forever * * * *in all their dwellings*, which would lead us to regard the offering as universal and individual, and not national. But this clause "in all your dwellings," may be restricted to what immediately precedes, and with this view, it means that, in all their dwellings, no bread, nor parched corn, nor green ears, should be eaten till the national sheaf had been pre-

sented, together with the lamb for a burnt offering, and the requisite meat offering.

739. This national offering should be continued forever, throughout their generations. No such language as this occurs in the former passage, referring to the offering in a basket. And the description clearly shows that the offering was not to be repeated. It was to be made, on becoming settled in Canaan; it was adapted to that occasion; and it was then to cease, while the offering of the *sheaf* was to be perpetual.

NUMBERS XV.

17. And the LORD spake unto Moses, saying,

18. Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you.

19. Then it shall be, that when ye eat of the bread of the land, ye shall

offer up an heave-offering unto the LORD.

20. Ye shall offer up a cake of the first of your dough *for* an heave-offering: as *ye do* the heave-offering of the threshing-floor, so shall ye heave it.

21. Of the first of your dough ye shall give unto the LORD an heave-offering in your generations.

740. This requires that a part of the first dough be offered to the Lord. The amount is small, as well as in the other instances, consisting of a single cake, which would be larger or smaller, according to the disposition of the individual preparing it, but could not, at any rate, be very large. It is not said that this should be carried up to the place of worship.

741. The command would be complied with, if the cake thus prepared, were given to the nearest priest. And this would not be specially inconvenient, as the priests resided in cities that were located at convenient points all over the land. It is called a heave offering. So are all the offerings given to the priests. It was a grateful recognition of the Divine Being, to be repeated each year, when the new flour was first made into bread. The influence, on the individual mind, must have been extremely salutary.

EXODUS XXII.

29. Thou shalt not delay to offer the first of the ripe fruits, and of thy

liquors: the first born of thy sons shalt thou give unto me.

30. Likewise shalt thou do with thine oxen, and with thy sheep; seven days

it shall be with his dam; on the eighth day thou shalt give it me.

31. And ye shall be holy men unto me: neither shall ye eat *any* flesh *that* is torn of beasts in the field; ye shall cast it to the dogs.

CHAPTER XXIII.

19. The first of the first-fruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

CHAPTER XXXIV.

26. The first of the first-fruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

LEVITICUS II.

12. As for the oblation of the first-fruits, ye shall offer them unto the LORD; but they shall not be burnt on the altar for a sweet savour.

13. And every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from the meat-offering: with all thine offerings thou shalt offer salt.

14. And if thou offer a meat-offering of thy first-fruits unto the LORD, thou shalt offer for the meat-offering of thy

first-fruits, green ears of corn dried by the fire, *even* corn beaten out of full ears.

15. And thou shalt put oil upon it, and lay frankincense thereon: it is a meat-offering.

16. And the priest shall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it* is an offering made by fire unto the LORD.

DEUTERONOMY XV.

19. All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

20. Thou shalt eat it before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household.

21. And if there be *any* blemish therein, *as if it be* lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

22. Thou shalt eat it within thy gates: the unclean and clean *person shall eat* it alike, as the roe-buck, and as the hart.

23. Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

742. The first fruits, when presented, should be accompanied with a suitable meat offering, that is here described, a memorial of which was burned on the altar, and therefore it is called an offering by fire; and the rest was given to the priests, as we suppose, for this was usual, though this circumstance is not mentioned. The meat offering was to be made out of corn from the *full* ears. The people must not begin to gather their first fruits too soon; and nothing imperfect must be given to the Lord. It was presumed that the people would wish to commence, as soon as possible, on their new grain. Hence they are allowed to commence early, but they must be restricted somewhat, and must not begin until they could prepare an offering from the *full* ears.

743. The first born of animals was not given to the

Lord, till it was eight days old, observing here the same rule, as with the first born of men. And the firstlings that belonged to the Lord must be used for no other purpose, and in no other manner, except as prescribed. These were used in the national sacrifices, and the people were permitted to come up to the place of national worship, at stated times, and enjoy them in festal entertainments. But if the first born had any blemish, it must be eaten at home; and there the unclean as well as the clean, might partake of it, as they would of wild animals, "the roe-buck and the hart," for example.

744. We find no place where the amount of the first fruits of the field, that should be given to the Lord, is defined, except in general terms. The fruits, to be given, the first year, on entering Canaan, were to be carried in a basket, in a man's hand, and could not have been a large amount. The sheaf is definite, only so far as that the amount must not be so small, nor so large, as not to bear this designation. The portion of dough made into a cake, is equally indefinite. So when the people are required, in general terms, to give the first fruits to the Lord, the amount is left to their generous disposition.

745. The effect on the priesthood would be beneficial, as the amount of first fruits, would be modified somewhat, by the favor they enjoyed with the people. They would be furnished with a motive to do their duties properly, and in a manner to secure the good will of the people. And a no less obvious benefit would result to the people; as presuming on their generosity would be the best way to make them generous. Such seems to be the tendency of human nature now; and human nature then was not very unlike what it is at present.

746. The reference to the kid is of doubtful import. There may be a reference to a Heathen practice, but there is quite as much probability that the language is

a *proverb*, designed to express a niggardly disposition. The language occurs several times, in these books, and in such connections as to favor the latter construction; while there is nothing to favor the reference to a Heathen practice. It is hardly necessary to say, that here there seems to be but little propriety in giving any other interpretation, than the one we have suggested.

LEVITICUS XXIII.

15. And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete:

16. Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the LORD.

17. Ye shall bring out of your habitations two wave-loaves of two tenth-deals: they shall be of fine flour, they shall be baken with leaven, *they are* the first-fruits unto the LORD.

18. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt-offering unto the LORD, with their meat-offering, and their drink-offerings, *even* an offering made by fire of sweet savour unto the LORD.

19. Then ye shall sacrifice one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings.

20. And the priest shall wave them with the bread of the first-fruits *for* a wave-offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

21. And ye shall proclaim on the self-same day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein*; *it shall be* a statute for ever in all your dwellings throughout your generations.

NUMBERS XXVIII.

26. Also in the day of the first-fruits, when ye bring a new meat-offering unto the LORD, after your weeks *be out*,

ye shall have an holy convocation; ye shall do no servile work:

27. But ye shall offer the burnt-offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year;

28. And their meat-offering of flour mingled with oil, three tenth-deals unto one bullock, two tenth-deals unto one ram,

29. A several tenth-deal unto one lamb, throughout the seven lambs:

30. *And* one kid of the goats, to make an atonement for you.

31. Ye shall offer *them* beside ~~the~~ continual burnt-offering and his meat-offering (they shall be unto you without blemish) and their drink-offerings.

DEUTERONOMY XVI.

9. Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn.

10. And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a free-will-offering of thine hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath blessed thee:

11. And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

12. And thou shalt remember that thou wast a bond-man in Egypt: and thou shalt observe and do these statutes.

747. This part of the feast was seven weeks after the other part. The time of the other part is not

fixed by the law, but it is understood to be the 16th day of the month Abib, or second day of the passover. This would make the second part to occur on the 6th day of May. This last period is called the pentecost, and is identical with the time of giving the law from Sinai. The name pentecost, however, is not given to it, in these books, but originated afterwards. Thus the feast is made to commemorate a most important event. I suppose the reason of making these two feasts identical with the passover, and the pentecost, or giving of the law, is, that both are required to be separated by a period of fifty days.

748. The first fruits were offered to the Lord, not merely because they were first, but because, being first, they were the *best*. It will be seen, all through this part of the Bible, that the offerings to the Lord were to be the best the people had, — animals without blemish, and the first and best of the field. The first fruits before the harvest were to be accompanied with a burnt offering and a meat offering. So the first fruits after harvest, were, in like manner, accompanied with burnt offerings, sin offerings, peace offerings, and meat offerings. The last was to be on a much more extensive scale than the first, on the presumption, no doubt, that, having more now than before, their offerings should be liberal in proportion.

749. It will be observed, that the loaves of bread, here made a part of the offering, were baked with leaven, while, in the other cases, no leaven was allowed. The reason of the difference is obvious. Unleavened bread was used at the passover, because the nature of the institution required it. All the ceremonies were to show haste. In other cases, no leaven was used, because it was deemed *impure*. But in this feast of general rejoicing, the people are permitted to use bread better suited to the occasion, and to the prevailing taste of the people who attended.

750. Offering the first fruits to the gods was a

Heathen practice, also, as we learn from various authors. Censorinus says, "Our ancestors who held their food, their country, the light, and all that they possessed, from the bounty of the gods, consecrated to them a part of all their property, rather as a token of their gratitude, than from the conviction that the gods needed any thing. Therefore, as soon as the harvest was got in, *before they tasted of the fruits*, they appointed libations to be made to the gods. And as they held their fields and cities, as gifts from their gods, they consecrated certain parts for temples and shrines, where they might worship them."

751. Tibullus, in one of his elegies, translated by Grainger, has this beautiful expression:—

"My grateful *fruits*, the *earliest* of the year,
Before the rural *god* shall daily wait;
From Ceres' gifts I'll cull each *browner ear*,
And hang a *wheaten wreath* before the gate."*

The analogy of this to the Hebrew ritual, is at once obvious; and hence that Heathen institutions have been modified by the Hebrew ritual, there is the plainest proof, though it must be admitted that some of their analogous practices are as ancient as those of the Hebrews.

SECTION III.—FEAST OF TABERNACLES.

LEVITICUS XXIII.

33. And the LORD spake unto Moses, saying.

34. Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD.

35. On the first day *shall be* an holy convocation: ye shall do no servile work *therein*.

36. Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the LORD:

it is a solemn assembly; and ye shall do no servile work *therein*.

* * * * *

39. Also in the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40. And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

* See Clarke on Exodus xxi. 29.

41. And ye shall keep it a feast unto the Lord seven days in the year: *it shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.*

42. Ye shall dwell in booths seven days: all that are Israelites born shall dwell in booths.

43. That your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt: I am the Lord your God.

44. And Moses declared unto the children of Israel the feasts of the Lord.

DEUTERONOMY XVI

12. Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine.

14. And thou shalt rejoice in thy feast, thou and thy son, and thy daughter, and thy man servant, and thy maid servant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.

15. Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

NUMBERS XXIX.

12. And on the fifteenth day of the seventh month ye shall have an holy convocation: ye shall do no servile work, and ye shall keep a feast unto the Lord seven days.

13. And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the Lord: thirteen young bullocks, two rams, and fourteen lambs of the first year: they shall be without blemish.

14. And their meat-offering shall be of flour mingled with oil: three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams.

15. And a several tenth-deal to each lamb of the fourteen lambs.

16. And one kid of the goats for a sin-offering: beside the continual burnt-offering, his meat-offering and his drink-offering.

17. And on the second day ye shall offer twelve young bullocks, two rams, fourteen lambs of the first year without spot.

18. And their meat-offering and their drink-offerings for the bullocks, for

the rams, and for the lambs, shall be according to their number, after the manner.

19. And one kid of the goats for a sin-offering, beside the continual burnt-offering, and the meat-offering thereof and their drink-offerings.

20. And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish.

21. And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner.

22. And one goat for a sin-offering: beside the continual burnt-offering, and his meat-offering, and his drink-offering.

23. And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year without blemish.

24. Their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner.

25. And one kid of the goats for a sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering.

26. And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year without spot.

27. And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner.

28. And one goat for a sin-offering; beside the continual burnt-offering, and his meat-offering, and his drink-offering.

29. And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year without blemish.

30. And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner.

31. And one goat for a sin-offering; beside the continual burnt-offering, his meat-offering and his drink-offering.

32. And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish.

33. And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner.

34. And one goat for a sin-offering;

beside the continual burnt-offering, his meat-offering, and his drink-offering.

85. On the eighth day ye shall have a solemn assembly: ye shall do no servile work *therein*:

86. But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:

87. Their meat-offering and their drink-offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:

38. And one goat *for* a sin-offering; beside the continual burnt-offering, and his meat-offering, and his drink-offering.

39. These *things* ye shall do unto the LORD in your set feasts, beside your vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

40. And Moses told the children of Israel according to all that the LORD commanded Moses.

752. In a former passage, this feast is said to be held in the end of the year. The meaning is, the end of the civil year, and not the ecclesiastical year. The former began in September, the latter in March. It was at the end, or near the end of the civil year, but it was in the middle of the ecclesiastical year.

753. This feast was to begin on the 15th day of the seventh month, just six months after the passover, and five days after the Atonement Day, and was, like the passover, to continue seven days. The sacrifices, each day, are described, and they are much more extensive than those of the passover. It is a little remarkable that the number of bullocks is decreased by one, each day, for the seven days, beginning with thirteen and ending with seven.

754. It will be seen that every meat offering, connected with the burnt offerings, is made to correspond with the animal offered. The tenth deals were three, two, or one, according as the offering was a bullock, a ram, or a lamb. The same proportions will be observed in other cases.

755. The first and last days of this feast, were a sabbath, and no servile work was done. They might correspond with the weekly sabbath, and they might not. They were to begin on the 15th of the seventh month, whether such correspondence existed or not. If the first day of the week was a sabbath, of course the eighth day would be. The offerings here referred

to were not to include the continual burnt offering, but were to be exclusive of that. Indeed, no offering for other purposes, was to shut out the daily offering, morning and evening. The particular ceremonies are not here described. They are to be understood, as the usual ones, on such occasions.

756. During this feast of seven days, the people were to dwell in booths, made of willows, and the branches of trees, to remind them that they had dwelt in booths when they left Egypt. It will be remembered, as an interesting coincidence, that one of the first places, named on their route from Egypt, was Succoth a word that means "booths." The Jewish September was rather a remarkable month, as the annual atonement, as well as the feast of tabernacles, took place in this month. And in the jubilee, the sounding of the trumpet was on the 10th of the same month.

757. The feast of tabernacles is also called the feast of ingathering. It occurred at the end of the harvest, both of the grain, and of the fruits which were still later; and from that time onward, for the next six months; that is, till another passover, there were no fruits to gather in. The early rains began immediately after this time, and the latter rains immediately before the passover. And it is interesting to learn from the careful observations and reports of travelers in those countries, that the usual times of sowing and reaping, of planting and gathering fruits, agree with the dates of these several festivals as given in the Bible. The earliest fruits of the season were at the time of the passover, when the first fruits were required to be offered. The full harvest of grains was complete fifty days later, that is, in the early part of May, when the harvest feast was held; and the gathering of fruits from the trees, was all over at the feast of tabernacles. The next six months was appropriated to sowing, not reaping.

SECTION IV.—DAY OF ATONEMENT.

LEVITICUS XXIII.

23. And the LORD spake unto Moses, saying,

24. Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

25. Ye shall do no servile work *therein*; but ye shall offer an offering made by fire unto the LORD.

26. And the LORD spake unto Moses, saying,

27. Also on the tenth *day* of this seventh month *there shall be* a day of atonement; it shall be an holy convocation unto you, and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28. And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the LORD your God.

29. For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people.

30. And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people.

31. Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

32. It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye celebrate your sabbath.

NUMBERS XXIX.

1. And in the seventh month, on the

first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.

2. And ye shall offer a burnt-offering for a sweet savour unto the LORD; one young bullock, one ram, *and* seven lambs of the first year without blemish:

3. And their meat-offering *shall be of* flour mingled with oil, three tenth-deals for a bullock, *and* two tenth-deals for a ram.

4. And one tenth-deal for one lamb, throughout the seven lambs:

5. And one kid of the goats *for* a sin-offering, to make an atonement for you:

6. Beside the burnt-offering of the month, and his meat-offering, and the daily burnt-offering, and his meat-offering, and their drink-offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7. And ye shall have on the tenth *day* of this seventh month an holy convocation: and ye shall afflict your souls: ye shall not do any work *therein*:

8. But ye shall offer a burnt-offering unto the LORD *for* a sweet savour: one young bullock, one ram, *and* seven lambs of the first year; they shall be unto you without blemish;

9. And their meat-offering *shall be of* flour mingled with oil, three tenth-deals to a bullock, *and* two tenth-deals to one ram,

10. A several tenth-deal for one lamb, throughout the seven lambs:

11. One kid of the goats *for* a sin-offering: beside the sin-offering of atonement, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

758. Though the annual atonement did not take place till the 10th of the month, yet what is here required, on the first day of the month, has evident reference to the atonement that was approaching. The blowing of trumpets was to admonish the people of its approach, that they might be in readiness for its solemnities. It is worthy of remark that these offerings, on the first of the seventh month, are precisely like those required at the beginning of each month,

except that the number of bullocks here, is one instead of two, and the drink offering is omitted. It being preparatory to a very solemn occasion, the people should not feast so bountifully; and with the same view, it was no doubt deemed proper that the drink offering of wine should be altogether omitted. The writer is particular to tell us, that the one is *beside* the other, and the continual burnt offerings are also separate. Though two or more observances might fall on the same day, one was never permitted to take the place of the other. Both and all must be attended to.

759. There was to be no servile work, on the first day, nor on the tenth; and he who disregarded this requirement, should be destroyed. In such cases, however, a man who did work ignorantly, or through mistake, was, no doubt, permitted to take advantage of the law, elsewhere noticed, by which a man who committed any sins of ignorance, in the holy things, could obtain pardon, by certain offerings, according to his rank.

760. We read in another place, that Moses was instructed to make trumpets for such occasions, and the way in which they were to be sounded, to indicate different things is pointed out.* This feast is generally called the feast of trumpets.

LEVITICUS XVI.

1. And the LORD spake unto Moses, after the death of the two sons of Aaron, when they offered before the LORD, and died:

2. And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail before the mercy-seat, which *is* upon the ark, that he die not: for I will appear in the cloud upon the mercy seat.

3. Thus shall Aaron come into the holy *place*: with a young bullock for a sin offering, and a ram for a burnt-offering.

4. He shall put on the holy linen coat, and he shall have the linen

breeches upon his flesh, and he shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments: therefore shall he wash his flesh in water, and so put them on.

5. And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering.

6. And Aaron shall offer his bullock of the sin-offering, which *is* for himself, and make an atonement for himself, and for his house.

7. And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation.

8. And Aaron shall cast lots upon

* Numbers x. 1-10.

the two goats; one lot for the LORD, and the other lot for the scape-goat.

9. And Aaron shall bring the goat upon which the LORD's lot fell, and offer him *for* a sin-offering.

10. But the goat on which the lot fell to be the scape goat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scape-goat into the wilderness.

11. And Aaron shall bring the bullock of the sin-offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which *is* for himself:

12. And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the vail:

13. And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy-seat that *is* upon the testimony, that he die not.

14. And he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy-seat eastward: and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

15. Then shall he kill the goat of the sin-offering that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat:

16. And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of the transgressions in all their sins: and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness.

17. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18. And he shall go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

19. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel,

20. And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21. And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness:

22. And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat into the wilderness.

23. And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments which he put on when he went into the holy *place*, and shall leave them there:

24. And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.

25. And the fat of the sin-offering shall he burn upon the altar.

26. And he that let go the goat for the scape-goat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27. And the bullock *for* the sin-offering, and the goat *for* the sin-offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29. And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you:

30. For on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the LORD.

31. *It shall be* a sabbath of rest unto you, and ye shall afflict your souls by a statute for ever.

32. And the priest whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments:

33. And he shall make an atonement

<p>for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation.</p>	<p>34. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.</p>
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761. There seems to be no difficulty with this passage; but there is some difficulty in reconciling some other passages with this. The passage describes clearly what ceremonies should take place, on that great day of atonement, and to render the occasion more sacred, in the eyes of the people, the High Priest alone could officiate; and he could be permitted to enter the most holy place only on this occasion. The bullock and ram, first mentioned, were for the High Priest himself, the two kids and the ram, next mentioned, were for the people.

762. The office of the scape goat is apparent. Ceremonially he was to carry off the sins of the people into the wilderness. The sprinkling of the blood upon the mercy seat, was for its purification, as the people understood the matter. It was ceremonial and symbolical only, for literally it would soil it, not purify it.

One passage says, that God would appear to the High Priest, in a cloud upon the mercy seat. The cloud was not a miraculous cloud, but the cloud of incense mentioned in verse 13th.

763. What is said of the casting of lots for the two goats, has occasioned considerable discussion. It is said, "Aaron shall cast lots upon the two goats, one for the Lord, and one for the scape goat." The last word is one that can not well be translated scape goat; and the translators obviously so rendered it, because they did not know what else to do. The general sense of the passage is not injured, but some of the thoughts suggested by the language are kept out of sight. Literally, the passage would read, "one for the Lord and one for Azazel." What is meant by Azazel,

is the question to be decided. Some think that this was an ancient name for the devil, and that the ceremony of sending off the scape goat into the wilderness, with the sins of the people, signifies that such would be an appropriate offering to the prince of evil.

764. At a later day, it has been ascertained, that Azazel, or a name very similar, was applied to an evil spirit. The fact is thought to confirm this interpretation. The argument does not seem to us conclusive. We can easily see that, long after this ceremony was instituted, men might be led to adopt the idea that Azazel here means an evil spirit or the prince of evil; as, in the meantime, the existence of such a being had become prevalent among men. And with this view of the passage, it would follow that the name of the prince of evil is Azazel. All this only shows that men first adopted a wrong interpretation of the passage, and then made this interpretation to justify the application of Azazel to an evil deity.

765. We know that the Pagans have generally believed in evil gods, and of course in one that is superior to all the rest, whom they have called Satan, Devil, Beelzebub, Typhon, and by sundry other names. But whether this doctrine belongs to a period as ancient as the time of Moses, we can not say. Very probably it did. But, allowing that opinion to have prevailed, at that time, it is hardly probable that such a personage should have been introduced as one of the actors in the ceremonies here described; though, with this admission, the position assigned him, does not reflect upon him much honor.

766. The more reasonable opinion is, that Azazel is the official name of the person who is called a "fit man" to conduct the scape goat into the wilderness. As this day of atonement was to be observed, every year, throughout their generations, it is reasonable to conclude that some one person, a "fit man" to do that duty, was set apart to this special office, and that he had

some official name. Why not call him Azazel? This name is compounded of two Hebrew words, signifying *goat*, and *to go away*, (*az* and *azal*.) What more suitable title for the man who *takes the goat away*?

767. The time for this atonement was the seventh month, and the 10th day of the month, answering to our September. Their year began in March; and of course, September was the seventh month. It will be seen that the names of several of our months, correspond to this reckoning. September, October, November, and December, embrace the numbers, *septem* seven, *octo* eight, *novem* nine, and *decem* ten. The 10th of September was five days before the feast of tabernacles, already noticed; but we preferred to speak of that feast first, because, being a *feast*, it belonged more properly with the other feasts; and it was becoming to speak of them all consecutively.

768. The atonement was more properly a *fast*. The people were to "afflict their souls," that is, afflict themselves. It was a season of humility and penitence, on the part of the nation, preparatory to the forgiveness they expected of God. The sins of the whole people were to be sent off into the wilderness. It was becoming, therefore, in them, to humble themselves, and show signs of contrition and repentance. This was all formality, to be sure; but it taught a great and important lesson, namely, that it was the duty of the people to repent, and humble themselves before God, that their sins might literally be sent away, and they be obliged to "bear," or carry them, no longer.

769. The ceremony of the scape goat may have been a substitute for something analogous to it among the Egyptians; and we know that other nations have copied it with modifications. In some of the Egyptian sacrifices, the head of the animal is treated much like the scape goat. "They pray that, if there is any evil impending, either over those who sacrifice or over

universal Egypt, it may be made to fall on that head.”*
“It was an ancient custom of the Bramins, to lay the sins of the nation on the head of a horse. It was done with solemn imprecations and religious ceremonies, and then the animal was turned loose to carry off the sins of the people.”†

770. Bruce, in his travels, relates a circumstance which he saw, well fitted to illustrate the Jewish ceremony of the scape goat. Two parties got into a fight, and continued the fighting for some days; when it was agreed that neither party was at all to blame; but that a certain *camel* had done all the mischief. So taking the camel *out of town*, they charged him with all sorts of crimes. The camel had killed men, he had threatened to set the town on fire. The camel had threatened to burn the Aga's house, and the cattle, etc., etc. After having spent considerable time in upbraiding the camel, each man thrust him through with a lance. After this every man returned to his home, fully satisfied for the wrongs he had received from the camel. What a pity that men do not more often settle their difficulties in this way. It is more just than many of the methods that are adopted to get satisfaction for real or fancied wrongs.

This completes the annual observances. The others we will have to speak of, do not occur so often as once a year.

* Rawlinson's Herodotus, Vol. II., p. 71.

† Progress of Religious Ideas, Vol. I., p. 126.

CHAPTER XV.

YEARLY SABBATHS.

CONTENTS:—Sabbatical Year; Freedom of Slaves; Remission of Debts; Public Reading of the Law; Wearing Fringes; Jubilee; Laws concerning Real Estate; Limitation of Hebrew Servitude.

SECTION I.—SABBATICAL YEAR.

EXODUS XXIII.

10. And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11. But the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with the vineyard, *and* with thy oliveyard.

LEVITICUS XXV.

1. And the LORD spake unto Moses, in mount Sinai, saying,

2. Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.

3. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof:

4. But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

5. That which groweth of its own accord of thy harvest, thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is a year of rest unto the land.

6. And the sabbath of the land shall be meat for you: for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7. And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

771. It may be thought by some that such an arrangement, as is here described, could not be carried out. But a little reflection will show, that it was perfectly practicable, and a wise and judicious arrangement, besides. The people, knowing the command, would provide for its observance, by an extra effort, for a year or two, before hand. And as that land was very productive, there would be no difficulty in laying up the requisite provisions for the year of rest. The advantage to the soil would be considerable, as all farmers well understand; and this may be reckoned among the benefits of the arrangement, which could not have been so certainly secured, any other way.

772. The Hebrews were an agricultural people, and the simplicity of their habits, which, it was one aim of Moses to perpetuate, did not require a large

number of mechanics or tradesmen, whom they would be obliged to supply with the necessaries of life, as well as themselves, during the seventh year. This would favor the arrangement, to a very great extent. The people, who cultivated the soil, would have to lay by only provisions enough for themselves, or at least a small surplus. The priests and Levites had to be provided for, but their number was not large; and they were partly provided for by other arrangements. They had some cattle and pasturage; and from these they could obtain considerable sustenance, even during the sabbatical year.

773. In view of these, and many other considerations, let any one consider how large a surplus is raised, by any one of the Western States of the American Union; and he will readily discover that there was no serious difficulty in carrying out the arrangement.

774. It is suggested by Doctor Palfrey, that the seventh year was not to be passed without cultivating the soil; but the meaning he thinks, is, that the owner should not cultivate it *exclusively*,—that others should share with him the products of the soil. Some of the language seems to favor this idea. “The sabbath of the land shall be meat for you, for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee.” But with this view, how could the seventh year be a sabbath of rest unto the land? and how could it be said, that what grew of its own accord, should not be reaped?

775. “The sabbath of the land shall be meat for you,” may be explained thus:—the term *sabbath* means *week*, as well as sabbath. The seven years were a sabbath, that is, a week, as well as the seventh year; and the seven years should yield enough for the whole period, both for the owner, and for all others depending on him, both *man* and *beast*.

776. The people were not to reap what grew of its own accord, nor gather the grapes of the vines undressed. They were not to dress the vines, nor gather the grapes of the vines undressed. Of course they were not to gather them at all. The reason of this prohibition may have been, that the people, if allowed the spontaneous productions of the soil, would rely too much upon them, and neglect the necessary preparation in the previous years.

777. It may be suggested, as one of the advantages of this institution, that it was the best safeguard against famine. The people would always have a considerable supply of food on hand, looking forward to the year of rest. In case of a famine, this could be brought into requisition. Or, if a war should suddenly withdraw many of the laborers, the supply on hand would prevent any distress from want. The institution would be well fitted to cultivate a habit of providence, looking to the wants of the future. And if famine should befall any of the neighboring nations, the Hebrews might render them assistance. Thus they would fulfill the promise of the Lord to them, that they should lend unto many nations, but they should not borrow.*

778. It is a matter of doubt, at what time in the year, the sabbatical year began, whether with the beginning of the ecclesiastical, or of the civil year. The first would be in March and the other in September. The reasonable inference is, that it began when the annual harvests were fully gathered in; and that was at the beginning of the civil year. The people in that country sowed their principal grains, barley and wheat, in the fall, and harvested them the following spring and summer. We can not suppose that the year of rest began at any time during this period.

779. There are some things that are associated with

* Deuteronomy xv. 6.

the sabbatical year, in the Mosaic Code, that may be noticed in this place, more appropriately, than any where else. These are the freedom of slaves, the remission of debts, and the public reading of the Law.

(1.) FREEDOM OF SLAVES.

EXODUS XXI.

1. Now these *are* the judgments which thou shalt set before them.

2. If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

3. If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

4. If his master have given him a wife, and she have borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself.

5. And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:

6. Then his master shall bring him unto the judges: he shall also bring him to the door, or unto the door-post;

and his master shall bore his ear through with an awl: and he shall serve him for ever.

7. And if a man sell his daughter to be a maid-servant, she shall not go out as the man-servants do.

8. If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9. And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10. If he take him another *wife*; her food, her raiment, and her duty of marriage shall he not diminish.

11. And if he do not these three unto her, then shall she go out free without money.

780. It may seem hard that the servant could not have his wife and children, when he went out free in the sabbatical year; but having taken a wife from his master's servants, there would, on the other hand, have been an injustice in requiring the master to give up another of his slaves, because he had given up one. By this rule, a man might soon lose all his female servants. Obviously, since all parties acted in view of the law, and were at liberty to act as they did or not, there was no injustice to either of the parties. The master could not separate the husband and father from his wife and children. If there was any separation, it was done by the husband and father himself, and not by the master. If the servant was so disposed, he could retain his position, and retain his family at the same time.

781. The ceremony was a necessary one. The

master could, at any time, refer the servant to the proof of the transaction; and the servant could avail himself of the same evidence, if any occasion should arise requiring it. Besides, as the ceremony had been a public one, and taken notice of by a public functionary, there was but little chance for any misunderstanding. The master could not dismiss a servant and separate him from his wife and children, while this mark was upon him; nor could the servant go away and desert his wife and children, without exposure and punishment. The same ceremony is observed in Hindostan and Persia. Also among the Arabians, who got it from the Jews.

782. The arrangement with female servants was different. One case of this kind is named in the passage above. It is one where the master has betrothed the maid, which, among the Hebrews, is the same as marriage: If he is not pleased with her, he shall let some of her friends redeem her. She is presumed to be a Hebrew, (for the law relates to Hebrew servants, see verse 2d,) and must not be sold to a strange nation. If no one is willing to redeem her, and she either can not or will not redeem herself, he can not put her away.

783. If he had not betrothed her himself, but his son had, he should treat her as a daughter. If he had betrothed her, and finding he could not get rid of her for money, had procured another wife, she should go out free. Whether there could be a better arrangement we can not say. Obviously, if it is hard for the woman, it is hard for the man; for he had purchased her, in the first place, and has lost so much money; and she, from being a servant, is now a free woman, though she is not a wife.

784. As servants could be held in servitude but seven years; and as every seventh year was a year of rest from labor of servants and all others, it would most naturally follow, that men obtaining servants,

would, as much as possible, begin with the first year after the sabbatical year. We are inclined to the opinion that all servants were free, in the sabbatical year, whether they had served fully seven years or not. The seven years of service is mentioned, because it *could* be no longer, though it *might* be less. And surely there could be no more injustice in this arrangement, than in that pertaining to the jubilee, at which time all Hebrew servants were free. In the jubilee it made no difference, whether servants had been in bondage for a longer or shorter period. They were free; and if men bought or sold servants, they had to estimate their value by the time that intervened before the jubilee. It was equally fair to require them to do this, with reference to the sabbatical year.

785. It is worthy of being noticed, that the foregoing law, relating to servants, is the first one given to the people, after the promulgation of the decalogue. There appears to have been design in this. The people, having just escaped from slavery in Egypt, the first thing that is brought to their notice in framing the new government, is the manner in which they shall treat their own servants, now that they are themselves a free people. They were, at this time, in a suitable frame of mind, to appreciate and readily adopt, such rules as would be honorable to themselves, as well as humane to those who might be placed under their control.

Another example:—

DEUTERONOMY XV.

12. *And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.*

13. *And when thou sendest him out free from thee, thou shalt not let him go away empty:*

14. *Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press: of that*

wherewith the LORD thy God hath blessed thee thou shalt give unto him.

15. *And thou shalt remember that thou was a bond-man in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to-day.*

16. *And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee;*

17. *Then thou shalt take an awl, and thrust it through his ear unto the door,*

and he shall be thy servant for ever. And also unto thy maid-servant thou do likewise.

18. It shall not seem hard unto thee, when thou sendest him away free from

thee: for he hath been worth a double hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

786. This is like the other, with slight variations. The master must not only dismiss his servant in the seventh year; but he is exhorted to supply his wants, and not send him away empty; and this exhortation is enforced by the remembrance of Egyptian bondage from which the Hebrews had been delivered. But if the servant desires to remain with his master, even if he is not married, he shall be permitted to do so. The same law applies to maid servants. The other example does not conflict with this, for that was the case of one betrothed and this is not.

787. Under the Hebrew Code such servants were worth more to their employers than hired servants. This is an evidence of the mildness of the system. Under other systems, this can hardly be affirmed. It is safe to say, that no system of servitude was ever adopted, so mild and humane as that of Moses. And no system ever yielded so good results.

(2.) REMISSION OF DEBTS.

DEUTERONOMY XV.

1. At the end of *every* seven years thou shalt make a release.

2. And this *is* the manner of the release: every creditor that lendeth *ought* unto his neighbour, shall release *it*; he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD's release

3. Of a foreigner thou mayest exact *it again*: but *that* which is thine with thy brother thine hand shall release:

4. Save when there shall be no poor among you: for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it:

5. Only if thou *carefully* hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this *day*.

6. For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow: and thou shalt reign over many nations, but they shall not reign over thee.

7. If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother.

8. But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

9. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee.

<p>10. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.</p>	<p>11. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.</p>
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788. Whether this law was designed to favor most, the debtor or the creditor, it would be difficult to tell. It may have been designed to favor both alike. That it would restrain credit, could easily be foreseen; and being foreseen, it must have been one purpose had in view. The only danger there was, is referred to in the passage itself; and men are admonished against it. It was, that credit would be too much restrained, and the poor and needy might suffer in consequence.

789. Near the time of the release, there would be a general effort to collect debts, and little disposition to lend. Indeed, debts, in any form, or at any time, under the Hebrew Code, were acts of charity altogether, as there could be no interest received, for either money loaned, or any other article. There was only this difference. A debt was expected to be paid, and charity not. And it must be confessed that a man feels better to pay for what he receives, if he be able, than to receive it as a charity.

790. The effect of the system was good. I can not doubt that such an arrangement would be salutary in any community. One of its effects would be, to restrain borrowing and lending, or debt and credit. Another, that once in seven years, all men would be free from debt; and no man would continue long with a burden of indebtedness, resting like an incubus on his heart, and restraining all his attempts to rise in the world, after being once unfortunate. But another, and one of its best effects, would be, to quicken the honor of men; since, if any man took advantage of the year of release to get rid of his obligations, when he had the ability to cancel them, he would lose his reputation and be unable to borrow in the future.

791. I am aware that some expounders of eminence are of opinion that debts were not *canceled*, at the end of seven years; but only *suspended*, during the year. This may be the true explanation; but the phraseology of the passage seems strongly against it. "At the end of seven years thou shalt make a release. And this is the manner of the release. Every creditor *that lendeth ought* unto his neighbor *shall release it*. Of a foreigner thou mayest *exact it again*," etc. Hebrews were not permitted to take interest of Hebrews; but they might take it of foreigners, as we learn from another passage. The result would be, that debts with Hebrews would be small, but with foreigners, large. It would not be any serious loss to remit it, to those of their own nation, but not so the debt owed by a foreigner. This is the reason of the difference.

792. It is thought that the reason for *suspending* the payment of debts, during the seventh year, was, that men could not so well pay at that time, as they were not permitted to cultivate the soil; and their resources would be cut off. This is not good reasoning; for the cultivators of the soil, are not the class of persons, mentioned in the text, as needing the indulgence, but it is "the poor and the needy." This latter class did not need the suspension, any more then, than at any other time; perhaps not so much, for they had some privileges then that they did not commonly enjoy. They could have all they could glean from the uncultivated fields and vineyards, which must have been considerable.

793. If, as Doctor Palfrey thinks, the poor had the privilege of helping to cultivate the soil, during that year, and enjoying the fruits of their labor, they were better prepared to pay their debts, than at any other time. I suspect we shall get the true meaning, both as respects the non cultivation of the soil, and the remission of debts, if we take the language in its most

obvious sense, with no effort to make it teach what may comport better with our ideas of fitness and propriety.

794. It is generally understood that the year of release was the sabbatical year, while it is thought that the release of servants had no reference to this septennial period, but was reckoned from the beginning of their service. But it should be observed, that, in neither case, is the connection with the sabbatical year expressly asserted; and in both, it is equally a matter of inference; and we think the inference, in the one case, is as well supported as in the other.

795. The law of the Hebrews, releasing debts, at the end of seven years, or at the sabbatical year, is not wholly unlike a law of limitation; connected with debts, by other nations, though it is more complete; and by so much as it is so, its superior excellence may be maintained. After a certain period, ordinary debts can not be collected by law; but the debt is still binding, and the man who does not pay, is reckoned dishonest. And if a legal decision has been obtained against the debtor, the debt can still be collected by law; and in this way the unfortunate man can never get rid of his debts, and must carry the burden, however insufferable, as long as he lives. The Hebrew law imposed no such burdens. It allowed, in the first place, no large debts to be accumulated; and in the next place, it provided for the debtors release, and did not make his burdens perpetual.

(3.) READING THE LAW TO THE PEOPLE.

DEUTERONOMY XXXI.

9. And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10. And Moses commanded them, saying, At the end of *every* seven years,

in the solemnity of the year of release, in the feast of tabernacles,

11. When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

12. Gather the people together, men, and women, and children, and thy

stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law: 13. And *that* their children which have not known *any thing*, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

796. This occurred in the sabbatical year. It was a wise and necessary provision, when the art of writing was understood by few; and the art of printing lay buried far away in the future. And the most suitable occasion was chosen for the discharge of this duty, the feast of tabernacles, in the sabbatical year, at which time an immense multitude of men, women and children were assembled from all parts of the land. It was in the seventh year, when the distinction of debtor and creditor was unknown, and when there were no slaves in all the land. At such a time, if ever, the people would be in proper frame of mind, to listen to the divine word, with joy; and would then, if ever, be in a condition to be profited by what they heard. The harvest feast, we presume, was omitted, the seventh year, as the land was not cultivated; and this would very naturally tend to make the attendance at the feast of tabernacles much larger than usual, and make it to be looked forward to with more interest.

It may be proper, in this connection, to place the passage that requires the people to wear fringes on their garments to remind them of their duty to obey the law.

NUMBERS XV.

37. And the LORD spake unto Moses, saying,

38. Speak unto the children of Israel, and bid them that they may make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a riband of blue:

39. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them: and that ye seek not after your own heart and

your own eyes, after which ye use to go a whoring:

40. That ye may remember, and do all my commandments, and be holy unto your God.

41. I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

DEUTERONOMY XXII.

12. Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest *thyself*.

797. In the days of Christ, the observance of this precept, was carried so far, as to defeat the purpose for which it was intended. The Pharisees wore their phylacteries, not to make them obey the law more faithfully; but as a *substitute* for obedience. It was on this account, that they were so severely condemned by the great moral teacher. We place this here because of its resemblance to the former section, and not because, like the others, it has any relation to the sabbatical year. If it was important to give laws to the people, it was equally important that they understand them, and remember their obligations to obey them. The public reading of the Law, once in seven years, would enable the people to understand it; and the fringes on their garments, would impress them constantly with the necessity of implicit obedience.

SECTION II.—YEAR OF JUBILEE.

LEVITICUS XXV.

8. And thou shalt number seven sabbaths of years unto thee, seven times seven years: and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

10. And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

12. For it *is* the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13. In the year of this jubilee ye shall return every man unto his possession

14. And if thou sell aught unto thy neighbour, or buyest *aught* of thy neighbour's hand, ye shall not oppress one another:

15. According to the number of years after the jubilee, thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee:

16. According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number of *the years* of the fruits doth he sell unto thee.

17. Ye shall not therefore oppress one another; but thou shalt fear thy God; for I *am* the LORD your God.

18. Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

19. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow nor gather in our increase:

21. Then will I command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22. And ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat of the old *store*.

798. The name of this institution is considered of uncertain origin. Calmet supposes it taken from a Hebrew word which has some resemblance to it, and means to *recall* or *bring back*, because alienated estates then returned to their original owners; and that is the opinion generally acquiesced in. But there is a proper name in Genesis iv. 21, that is precisely like the Hebrew name of the jubilee, which, we think, has a better claim. Jubal (in the original the same as jubilee,) was the father of all such as handle the harp and organ. The jubilee was ushered in, by the sounding of trumpets, all over the land. And musical instruments are always associated with seasons of rejoicing. What more proper, therefore, than to designate this period of unusual rejoicing, by the name of him who was the inventor of musical instruments?

799. The jubilee consisted of seven sabbatical years, as the sabbatical year consisted of seven years. It bore the same relation to the sabbatical year, that the pentecost did to the feast of the first fruits. The one followed the other after seven weeks of days. The other followed after seven weeks of years. It occurred every fifty years. It is a matter of doubt, whether the fiftieth year was reckoned in the next sabbatical year, or was exclusive of it. The probability is, that it was exclusive of it. With this view, there would be two jubilees in precisely one hundred years;—with the other view, the second jubilee would be the ninety ninth. The trumpet was to sound on the 10th of the seventh month; but it is probable that the reckoning began on the first day. This makes it necessary to commence the sabbatical year on the first day also.

800. As the people were not to sow nor reap, in the jubilee, nor in the sabbatical year, there would be no sowing nor reaping for two years; for the forty-ninth year would be a sabbatical year. Nothing but the greatest productiveness in the soil, and the greatest prudence with the people, could be adequate to

this emergency. The institution would tend to stimulate to industrious habits, and make the whole people provident, in view of these periods that would come every seven years, and be repeated on the forty-ninth and fiftieth year.

801. Every man was to return to his possession. This has reference to real estate. And every man to his family. This has reference to servants that were now made free. "What shall we eat the seventh year"? This has reference to the seventh year, which is called the sabbatical year; but the eighth year was likewise uncultivated once in fifty years. Hence, the amount said to be produced in the sixth year, for *three* years, was alluded to with respect to the *two* unproductive years. And when it is added, that they should sow in the eighth year, the reference is to the one following each seventh year, and not to the jubilee. In other words, some part of this passage, refers to the seven year arrangement; and the rest to the jubilee, and the unproductive year that preceded it.

802. The Hebrews did not properly sell their land. They leased it, and the jubilee was the legal limit to the lease. Of course the price of the lease depended on the number of years, that intervened between the time of leasing and the jubilee. In some instances leases would be very long, but they could not exceed fifty years; for in the jubilee, which occurred every half century, all leases of real estate terminated. The object of this arrangement, was to favor the poor and needy. Every man was the owner of some real estate. He might lease it, for a longer, or shorter period, not exceeding fifty years; but he could not sell it, except in some instances where the property was in a city.

23. The land shall not be sold forever; for the land *is* mine, for ye *are* strangers and sojourners with me.

24. And in all the land of your possession ye shall grant a redemption for the land.

25. If thy brother be waxen poor, and hath sold away *some* of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

26. And if the man have none to

redeem it, and himself be able to' 28. But if he be not able to restore
redeem it; if to him, then that which is sold shall

27. Then let him count the years of remain in the hand of him that hath
the sale thereof, and restore the over-bought it until the year of jubilee:
plus unto the man to whom he sold it; and in the jubilee it shall go out, and
that he may return unto his possession. he shall return unto his possession.

803. At any time that a man desired to redeem his property, he was permitted to do so, or any of his friends for him, by paying back a just proportion of what he had received as rent, according to the time yet remaining before the jubilee. The land was properly the Lord's, and the Hebrews were only tenants at will. The proprietor permitted them to rent the land, but not to sell it forever.

29. And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold: *within* a full year may he redeem it.

30. And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established for ever to him that bought it, throughout his generations: it shall not go out in the jubilee.

31. But the houses of the villages which have no walls round about them, shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubilee.

804. Lots of ground in the walled cities, could be redeemed in one year, else they could not be redeemed at all. Of course all who leased or sold land, did so, with all the facts before them. The reason of the difference, between the city and the country, seems to be this:—Foreigners, having no real estate in the country, would naturally settle in the city; and it seems to have been the policy of the Hebrew Code, to throw the mechanic arts and commerce into the hands of foreigners.

805. There are several indications of this. Money could be loaned to foreigners on interest; but not to Hebrews. Money, so loaned, would be necessary to promote the commercial enterprises of the country; and hence it was permitted, evidently with this object in view. Again, very few foreigners would be likely to settle in the country, if there was no prospect of buying any real estate there, and to favor such settle-

ment, the restriction on real estate out of the cities, was taken off from real estate in the cities. All property in the cities, not redeemed in one year, was permanently sold, and of course much of said property would fall into the hands of foreigners.

32. Notwithstanding the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time. out in *the year of* jubilee; for the houses of the cities of the Levites *are* their possession among the children of Israel.

33. And if a man purchase of the Levites, then the house that was sold, and the city of his possession shall go 34. But the field of the suburbs of their cities may not be sold, for it *is* their perpetual possession.

806. Here is a provision intended to favor the Levites. They could sell the real estate, in their cities; and the time of redemption was not limited, to one year, as in the former example; but it could be redeemed at any time; and if not redeemed, it returned to the Levites in the jubilee. The suburbs of these cities could not be sold at all, that is, as we understand it, could not be leased for any period. It was for the common use of all the Levites. It was not divided into lots, and could not be disposed of in parcels.

807. If, as we have suggested, the design of the distinction between the country and walled cities, was to encourage foreigners to settle in the cities, we detect a reason for excepting the cities of the Levites, besides the single purpose of granting them a favor. The tendency would be, to keep foreigners out of these cities; and by that means, to guard them against influences unfavorable to their religion. If there were any motives for foreigners to settle with the Levites, the tendency would be to draw them away from the worship of the true God, and to introduce foreign ideas, if not foreign forms of worship.

808. The property regulations guarded the people of the country and the cities of the Levites alike, from the effects of foreign and pagan intercourse; and with this safeguard there was no serious danger from the

settlement of foreigners in the walled cities. The city walls would as effectually shut up pagan thoughts, and keep them from doing any harm to the great mass of the people, as they would shut up the inhabitants from the attacks of an enemy.

809. This regulation would also throw most of foreign commerce into the hands of those that were not Hebrews; and though it would keep the Hebrews ignorant of foreign ideas and institutions, it would institute a barrier to their introduction into the country; it might make the Hebrews exclusive and illiberal; (as indeed it did,) but this effect would more effectually keep them from idolatry, and preserve among them the belief in the unity of God, and the perpetuity of his worship, till the time when that doctrine could be safely trusted among the nations, under the benign influence of the Christian religion.

810. Nothing was better fitted to perpetuate in the world a knowledge of the true God, and keep it from going down under the current of wide spread paganism, than the agrarian system of the ancient Hebrews. "The pastoral life was the means of keeping the sacred race, whilst yet a family, distinct from mixture, and locally unattached, especially whilst in Egypt. When grown into a nation, and they had conquered their future seats, agriculture supplied a similar check on the foreign intercourse and speedy demoralization, especially as regards idolatry, which commerce would have caused.

811. "Thus agriculture became the basis of the Mosaic commonwealth. It tended also to check the freebooting, and the nomad life; and made a numerous offspring profitable, as it was already honorable by natural sentiment and by law. Thus, too, it indirectly discouraged slavery, or where it existed, made the slave somewhat like a son; though it made the son also somewhat of a slave. Taken in connection with the inalienable character of inheritances, it gave each

man and each family, a stake in the soil, and nurtured a hardy patriotism.”*

812. The utmost limit of Hebrew servitude was the jubilee. In general, servants did not serve beyond the sabbatical year. By special agreement, the servitude might extend to the jubilee, but no farther. The following passage relates to this subject:—

39. And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee: thou shalt not compel him to serve as a bond-servant:

40. *But* as an hired servant, *and* as a sojourner he shall be with thee, *and* shall serve thee unto the year of jubilee:

41. And *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possessions of his fathers shall he return.

42. For they *are* my servants which I brought forth out of the land of Egypt; they shall not be sold as bond-men.

43. Thou shalt not rule over him with rigour, but shalt fear thy God.

44. Both thy bond-men, and thy bond-maids, which thou shalt have, *shall be* of the heathen that are around about you; of them shall ye buy bond-men and bond-maids.

45. Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land; and they shall be your possession.

46. And ye shall take them as an inheritance for your children after you, to inherit *them* for a possession, they shall be your bond-men for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

47. And if a sojourner or a stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell

himself unto the stranger or sojourner by thee, or to the stock of the stranger's family:

48. After that he is sold he may be redeemed again; one of his brethren may redeem him:

49. Either his uncle, or his uncle's son may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.

50. And he shall reckon with him that bought him, from the year that he was sold to him, unto the year of jubilee: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

51. If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52. And if there remain but few years unto the year of jubilee, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53. *And* as a yearly hired servant shall he be with him: *and the other* shall not rule with rigour over him in thy sight.

54. And if he be not redeemed in these *years*, then he shall go out in the year of jubilee, *both* he, and his children with him.

55. For unto me the children of Israel *are* servants, they *are* my servants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

813. It was not the intention that any Hebrew should become a bondman. If he became poor, and sold himself to another, it was understood that he was only a hired servant; and in the jubilee he became

* Smith Art. Agriculture.

free. The bond men and bond maids—those properly called such—must be obtained from the Heathen, or from those whose ancestors had been Heathens. And the case was the same if a poor man had sold himself to a foreigner residing in the country. He was not to be oppressed while he remained a servant. He could be redeemed, at any time before the jubilee; and if he was not redeemed, he became free at that semi-centennial period.

814. Obviously the laws of the Hebrews were for their own prosperity and happiness; but they did not infringe on the rights of others. They could not sell themselves into perpetual bondage, either to Hebrews or to Heathens; but they could buy perpetual servants of others. This may seem unjust. It would be, if the Heathens held servants in the same form as the Hebrews. Obviously they did not. The Hebrews could not buy of the Heathens what the latter would not sell. From the fact that the Hebrews could buy perpetual servants of them, proves that the latter were in the habit of buying and selling men into perpetual bondage. The Hebrews, when dealing with Hebrews, must observe the Hebrew laws; but when dealing with Pagans, it was their privilege to deal according to Pagan laws.

815. There is a little difficulty, in reconciling what is said of the freedom of servants, at the jubilee, and what is said, in other passages, of the termination of Hebrew servitude, in the sabbatical year. The difference between the seven year arrangement, and the fifty year arrangement, is this:—The servant was at liberty to leave his master, at the end of seven years; but if he had taken a wife of his master, in the mean time, he could not take her or his children with him. And to retain his wife and children, he was obliged to submit to a certain ceremony; and he was then held in bondage forever, or till the jubilee. But at the jubilee, all Hebrew servants were set at liberty; and

they could take their wives and children with them, as the foregoing passage plainly asserts.

816. Hebrew servitude could not, under any circumstances, extend beyond the jubilee, though it might be extended to that time. And it made no difference, whether it had been seven years, or more, or less, since it began. And when the husband and father was free, at the jubilee, the wife and children were free also. And if the bond man had once owned real estate, he came again into its possession, at the same time that he became a free man.

817. The passage plainly implies, however, that servants, bought of the Heathens, were not subject to any such limitations. It does not follow from this that such servants were sold into perpetual bondage. They might be and they might not be. That depended on the terms of the contract. The Hebrews *could* buy perpetual servants of the Heathens; but they could not buy such of their own people. With the one, the period of service depended altogether on the terms of the contract; with the other, it was limited to seven years, where there was no contract; and it could not extend beyond the jubilee, with a contract.

818. We quote some forcible and beautiful remarks from another, on this system of the Hebrews, and particularly as exhibiting the independence, liberty, and equal rights, it secured to the citizens:—

“I lay down the following proposition broadly and without qualification,” says Wines:—“The members of the body politic, called into being by the Constitution of Moses, stood upon a more exact level, and enjoyed a more perfect community of political rights, dignities and influence, than any other people known in history, whether of ancient or modern times.

819. “The agrarian law of the Hebrews, made extreme poverty and overgrown riches, alike impossible; thus annihilating one of the most prolific sources, as well as powerful engines, of ambition. With the

denial of the means of luxury, it took away all the ordinary incitements to it, in the example of a titled and wealthy aristocracy. It gave to every member of the body politic an interest in the soil, and consequently in the maintenance of public order, and the supremacy of law, which he had not even the power to part with. It made the virtues of industry and frugality, necessary elements in every man's character. Its tendency was to secure to all the citizens, a moderate independence, and to prevent those extremes of opulence and destitution, which are the opprobrium of modern civilization.

820. "Under the system of small ownerships, Attica reached the height of her prosperity; but when Herodes Atticus became sole proprietor, she sank to poverty and misery. We look at Rome under Servius; and we see a vast body of small proprietors, enriching themselves by the cultivation of their own lands. We look again, and see universal poverty. Immense tracts are now in the hands of the Scipios and the Pompeys, who have replaced the numerous small but prosperous proprietors."

821. "The same scenes have been re-enacted in the south of Spain. When the industrious Moors held that country, the lands were divided and worked by the owners, who enriched, both themselves and the state. But since these industrious cultivators of their own estates, have been succeeded, in the ownership of the soil, by a few princely grandees, the most fertile territories which the sun visits in its course, are abandoned, I had almost said, to sterility and desolation."

822. The author of the foregoing remarks compares England and France. Land holders in France, are five and a half millions, out of thirty-four millions; in Britain, eighty-five thousand, out of twenty-six millions. The result of the large proprietorships, over the comparatively small ones, is, that in England, there are a million and a half of public paupers;

while in France, there is a little more than half that number.

823. Of the jubilee this author remarks as follows:—
“The Israelite whom calamity or improvidence had driven abroad, needed no longer to wander for want of a home to welcome him. This was a wise, as well as a benevolent, provision of the constitution. It was admirably suited to preserve a wholesome equality among the citizens. The rich could not accumulate all the lands. The fiftieth year, beyond which no lease could run, was always approaching, with silent but sure tread, to relax their tenacious grasp. However alienated, however unworthily sold, however strongly conveyed to the purchaser, an estate might be, this long expected day, annulled the whole transaction, and placed the debtor in the condition which either himself or his ancestor had enjoyed.

824. “At the return of this day, the trumpet peal was heard in street and field, from mountain top and valley, throughout the length and breadth of the land. The chains fell from the exultant slave. The burden of debt, like that of Bunyan’s Pilgrim, rolled off from shoulders long galled by its pressure. The family mansion, and the paternal estate, again greeted eyes from which misfortune, through many a weary year, had divorced them. The inequalities of position, which the lapse of half a century had produced, once more disappeared. Garlands of flowers crowned all brows, and the universal gladness found vent in music, feasting, and merriment.”*

* *Israelitish Nation*, pp. 400, 403, 404, 418.

CHAPTER XVI.

HONOR TO PARENTS.

CONTENTS :—Parents ; The Aged ; Rulers ; God.

EXODUS XX.

12. Honour thy father and thy mother ; that thy days may be long upon the land which the LORD thy God giveth thee.

DEUTERONOMY V.

16. Honour thy father and thy mother, as the LORD thy God hath commanded thee ; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

825. This article in the Hebrew Constitution, really requires, not only that we honor our parents, but that we honor all others that are our superiors. It teaches a great duty, and gives us one example for its illustration. There is no duty more important than the exercise of a becoming reverence for superiors, and the practice of a becoming deference and subordination to them. This is the first commandment with promise. The Hebrews were to obey it that their days might be long in the land which God was about to give them. It would be a narrow view to confine this law to children and their parents, and make the length of their individual lives, to depend on the duty here required. It was the life of the nation, depending on proper subordination to superiors—of children to parents, to be sure ; but, also, of servants to masters, of subjects to rulers, of pupils to teachers, of mankind to Deity, who is the common Father of all.

826. It is farther evident, that the prosperity of the nation, is included in the promise, that the people should live long in the land ; for the passage from Deuteronomy adds, “that it may *go well* with thee,” to the other clause. The decalogue in Deuteronomy expresses the *sense* of the one in Exodus, though it *does not* use exactly the same words.

SECTION I.—DUTY TO PARENTS.

EXODUS XXI.

17. And he that curseth his father or his mother, shall surely be put to death.

LEVITICUS XIX.

1. And the LORD spake unto Moses, saying,

2. Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God *am* holy.

3. Ye shall fear every man his mother and his father, and keep my sabbaths: I *am* the LORD your God.

LEVITICUS XX.

9. For every one that curseth his father or his mother, shall be surely put to death: he hath cursed his father or his mother: his blood *shall be* upon him.

827. Any abuse of parents may be included under this name. It is the opposite of honoring parents. And as there are various ways of honoring parents, so there are many ways of dishonoring or cursing them. Our Savior makes the son to curse his father and mother, when he refuses to provide for them, even though the property that ought to be used for this purpose, be dedicated to holy uses.

828. The law of Moses requires that children obey and honor their parents; and it regards all want of respect to them as a great crime. It is not to be presumed, that life would be put in jeopardy for a slight offense. Besides, the accusers are the parents themselves; and they would not be likely to bring any accusation against a disobedient son, that would expose him to death, unless the offense was of a very aggravated character. It is more reasonable to conclude, that the parents would not do this, however great the offense, though the existence of such a law might put a salutary check upon children who are not capable of appreciating a parent's feelings. Should a parent, however, bring charges against a disobedient son, we are not to conclude that the law would be executed, unless the judges regarded the case as involving that necessity.

829. It appears from ancient authorities, that, in some governments, the power of life and death was

vested in the parent. That this power was often exercised there is no reason to believe. But we must not judge the ancients by the moderns, in all respects. The same human nature existed, then as now; but it existed under circumstances, so different from the present, that many of its manifestations so shock our sensibilities, that we incline to deny the most veracious history, that records them.

830. It is worthy of notice, however, that while the law of Moses requires that children show great respect to their parents; and they are severely punished for disobedience, and especially for disrespectful and contemptuous treatment of them, the power to punish is not left with the parents, but is put into the hands of the judges, which seems a very judicious arrangement.

We have another passage, relating to a rebellious son, involving more particulars. It is as follows:—

DEUTERONOMY XXI.

18. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them:

19. Then shall his father and his mother lay hold on him, and bring

him out unto the elders of his city, and unto the gates of his place:

20. And they shall say unto the elders of his city, This our son ~~is~~ stubborn and rebellious, he will not obey our voice; ~~he is~~ a glutton, and a drunkard.

21. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you, and all Israel shall hear, and fear,

831. “In a primitive state of society, the *pater familias* is all but despotic. According to some authorities, the Roman father had the power of life and death, over his child, as late as the time of Adrian.* That such a law as this, would not often be executed, is certain; for, though the age of Moses was more rude and barbarous than ours; yet there was the same undying love of parents for their children, that we now find in the human heart. It is worthy of remark that the mothers, as well as the fathers, must join in the accusation, or the penalty can not be inflicted.

* Palfrey.

832. Such a case might *possibly* occur. Should it occur, it is presumed that the elders of the city, to whom allusion is made, had some discretionary power, and would be likely to use it. We conceive the reason of this law to be, that it would exert a restraint upon fractious and unruly sons, that could not be controlled by the ordinary parental discipline.

SECTION II.—RESPECT FOR THE AGED.

LEVITICUS XIX.

82. Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I *am* the LORD.

833. That a requisition of this kind would be salutary, in any community, cannot be doubted. If the old men, referred to, were yet in the full use of their faculties, they should be honored for the wisdom, which experience had given them. If their faculties were enfeebled, they should be treated with tenderness, out of compassion, and in view of their former wisdom and usefulness. If their former life had not been honorable or useful, still an outward show of respect would exert a good influence, both upon the old man himself, and upon others. How unlike the provision of the Mosaic code, regarding old men, have been the practices of many other nations, who have been known to expose the aged to death, to get rid of the care of them.

SECTION III.—HONOR TO RULERS.

EXODUS XXII.

28. Thou shalt not revile the gods,
nor curse the ruler of thy people.

834. There is no doubt that rulers are sometimes called *gods*, and that may be the case here; but there seems to be a distinction between gods and rulers in this passage. We suspect the meaning is, "Thou

shalt not revile God, nor curse the ruler of thy people." The reason of using the name God, in this connection, would be to intimate, that reviling a ruler, exercising his authority under divine sanction, would be the same as reviling God himself. Does not Paul express the same idea? "He that resisteth the Power, resisteth the ordinance of God."

835. The original for God, is in the plural; but this is generally the case, when the true God is denoted. The Hebrews used the plural for God (*pluralis excellentiæ*) to express the dignity and excellence of the Divine Being.

SECTION IV.—VENERATION FOR DEITY.

LEVITICUS XX.V.

10. And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel; and this son of the Israelitish woman and a man of Israel strove together in the camp;

11. And the Israelitish woman's son blasphemed the name of *the LORD*, and cursed; and they brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)

12. And they put him in ward, that the mind of the LORD might be shewed them.

13. And the LORD spake unto Moses, saying,

14. Bring forth him that hath cursed without the camp; and let all that

heard *him* lay their hands upon his head, and let all the congregation stone him.

15. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

16. And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of *the LORD*, shall be put to death.

* * * * *

23. And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones: and the children of Israel did as the LORD commanded Moses.

836. We put this passage here, because it is the same in kind as the others. It requires the same respect and veneration for Deity, that is required, in the other passages, for parents and others; and the crime here described, is the same in kind, with that in the other cases. The young man, who committed this crime, was only half Hebrew; and in principle, he may have been an Egyptian altogether.

837. A case of the kind, not having before occurred, *Moses* was obliged to obtain special instructions on

the subject. The decision was, that the criminal should suffer capital punishment by stoning. The witnesses were, as usual, to cast the first stone; and then all the congregation, that is, men indiscriminately. The law is explained, as having reference to strangers, as well as to native born Israelites. It is highly probable that the offender, or some of his friends, urged his being in part a foreigner, as an excuse for his crime.

838. We can hardly doubt that Moses knew the crime to be a capital one; and therefore he did not ask of God for a decision whether the man should be put to death or not; but he would know, in what manner the penalty should be executed, to make the example most useful and efficacious.

CHAPTER XVII.

MURDER AND KINDRED CRIMES.

CONTENTS:—Murder and Manslaughter; Lex Talionis; Hanging on a Tree; Cities of Refuge; Uncertain Murder.

EXODUS XX.

13. Thou shalt not kill.

DEUTERONOMY V.

17. Thou shalt not kill.

839. The act of killing, is used to denote all other acts of the same general character,—all acts that breathe the same spirit, and tend in the same direction. The genus includes the several species that belong to it. Forbidding the ultimate result, is equivalent to forbidding all the steps that lead to that result. Not only so;—the discussion of the crime of murder, requires that we notice the means and measures that are fitted to prevent that crime, and the prominent

causes that lead to it. Further, the prohibition of murder and kindred crimes, is equivalent to the command to practice the opposite virtues. If we are not to kill, we are to do what we can to save life. This law, then, is very comprehensive. We will notice these several things, as we find them in the system of Moses.

SECTION I.—MURDER AND MANSLAUGHTER.

LEVITICUS XXIV.

17. And he that killeth any man shall surely be put to death.

18. And he that killeth a beast shall make it good; beast for beast.

19. And if a man cause a blemish in his neighbour; as he hath done, so shall it be done unto him:

20. Breach for breach, eye for eye,

tooth for tooth; as he hath caused a blemish in a man, so shall it be done to him *again*.

21. And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22. Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God.

840. The man who killed another was put to death; but from other passages we learn that the motive determined the action. With the ancient Hebrews, as with the moderns, the killing must be “with malice aforethought,” to make it a capital offense. There was a city of refuge provided, to which the manslayer could flee and be safe till his guilt could be ascertained. It was, however, permitted to the avenger, to kill him, if he could overtake him, while on his way to the city. But as this might sometimes lead to injustice, every facility was given to the manslayer, to escape from the vengeance of his pursuer.

841. In harmony with the law of life for life, was the law of limb for limb. Nor will it do to say that such a law is *lex talionis* or law of retaliation, unless we disconnect from that phrase the usual idea of *revenge*. There need be no revenge in such a law, more than in any other law with a penalty. The measure of the penalty is, many times, a difficult matter to determine; and it is doubtful whether there *is any better rule* than the one here laid down.

842. The reason of this law, however, may not be so much to define the punishment to be inflicted for such offenses, as to establish a limitation for the punishment. The law was made with a view to prevent revenge, not to indulge it. The punishment must not exceed the injury that had been done. The offender shall not suffer a greater evil than he has caused to another. The sufferer may desire more than this, but he must be restrained. Therefore, this law. This is to me the most rational view of the subject. It may have been discretionary with the judges to do to the offender precisely the same thing that he had done to another, or its equivalent; but they must not inflict more than this.

EXODUS XXI.

12. He that smiteth a man, so that he die, shall be surely put to death.

13. And if a man lie not in wait, but God deliver *him* into his hand; then I will appoint thee a place whither he shall flee.

14. But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

15. And he that smiteth his father, or his mother, shall be surely put to death.

* * * *

18. And if men strive together, and one smite another with a stone, or with *his* fist, and he die not, but keepeth *his* bed:

19. If he rise again, and walk abroad upon his staff, then shall he that smote *him* be quit; only he shall pay for the loss of his time, and shall cause *him* to be thoroughly healed.

20. And if a man smite his servant, or his maid, with a rod, and he die un-

der his hand; he shall be surely punished.

21. Notwithstanding, if he continue a day or two, he shall not be punished: for he ~~is~~ his money.

22. If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges *determine*.

23. And if *any* mischief follow, then thou shalt give life for life,

24. Eye for eye, tooth for tooth, hand for hand, foot for foot,

25. Burning for burning, wound for wound, stripe for stripe.

26. And if a man smite the eye of his servant, or the eye of his maid that it perish; he shall let him go free for his eyes's sake.

27. And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.

843. Here the killing of a man is expressly required to be intentional, to subject the offender to the death penalty. If the killing were accidental, more properly, according to Hebrew *modus loquendi*, if "God delivered him into his hand," the offender could flee to the city of refuge and be secure from harm. *Vi a.*

man fled to the city of refuge, however, who was really guilty, he did not escape punishment, but he was made to suffer it, as soon as his guilt was ascertained. In some countries men could flee to the temple and be safe, as it was deemed sacrilege to seize them there; but in this passage, we are told that, with the Hebrews, no such thing should be allowed—that the really guilty man should be taken from the very altar and be put to death.

844. To smite a father or mother was punished with death, though the smiting did not prove fatal. When men strove together, and one was injured, the other was to pay for the loss of his time and cause him to be thoroughly healed. There seems a justice in this. It might also restrain men from quarreling, and thus be salutary in preventing crime, as all punishment should be. This passage belongs here, as it speaks of a crime that tends to death, and breathes the same spirit. It may many times be a mere accident that such quarrels do not result in the death of one of the parties.

845. The servant that was smitten, if he should continue a little time, was not to bring the punishment of death upon the man who had smitten him. This provision is embraced in the codes of most civilized nations, respecting free men as well as servants. If a man smite another, so that the latter die, after a few days, the crime is not regarded as murder, in the same degree, nor punished with the same severity, as when the death is immediate. The main reason, I suppose, for this difference, is, that there may arise other causes to take away the man's life, during this interval, for which the offender may not be responsible. In all cases where the man does not die at once, there may be a doubt whether he would have died at all, but for some other cause, that cannot be justly chargeable to the manslayer.

846. In respect to the servant, it might be urged *with great propriety*, that the master could have had

no intention of killing him, as that would be a serious loss of property. And farther, the loss of the servant would be some punishment, especially if it was a foreigner, and could be retained during life, which, with Hebrew servants, was not allowed.

847. The injury to the woman, here referred to, admits of great uncertainty, else we have reason to suppose the offense would have been a capital one. The uncertainty arises from the condition of the mother, at the time of the injury. The murder of an unborn *child*, is as much murder, as of a man or woman of mature growth; but the condition of the mother would have something to do with the matter. It would not be possible to meet all the conditions of such a case, by any arrangement. Besides, in the case before us, there seemed no design to hurt the child, or the mother, but it was the accidental result of a quarrel between two men.

848. No fairer decision could be arrived at, than what should be determined on by the husband, who would know his wife's condition, and how great the injury; and by the judges who would restrain the husband's demands arising from passion, if they should be unreasonably severe. If mischief followed to the woman, besides what might occur to the child, then there should be "life for life, eye for eye, tooth for tooth," that is, impartial justice; for obviously this language can have no literal application in a case of this kind.

849. This view is confirmed by what is said of the servant. If the master should destroy the tooth or eye of his servant, the servant was to go free, this being considered equivalent to the injury; it was in principle, "eye for eye and tooth for tooth." All can see that this law would serve a very salutary end, in protecting servants from blows, especially over the head or in the face, where a master in anger would be most likely to strike.

DEUTERONOMY XXI.

22. And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

23. His body shall not remain all

850. The reference is not to the act of hanging a man so as to kill him, but to hanging him after he was killed. In some cases the body was suspended from a tree, and allowed to remain there as an admonition to the passers by.

851. Capital punishment, required by the laws of Moses, was generally, if not always, inflicted by stoning. We do indeed read of burning, but we do not read of burning alive. And it is highly probable, that the burning was after the death of the criminal. With this view, the death penalty had three modifications. One was, simply stoning, after which the body was given to the friends for burial. Another, stoning, and then hanging on a tree, after which the body was buried. And, finally, stoning, and burning the body. And this last will be found to be the highest form, or that which was visited on the worst criminals. At a later day, other forms of capital punishment were adopted, but they are not sanctioned by the Mosaic Code.

DEUTERONOMY XXIV.

16. The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

852. There might occur some cases, where parents would choose to suffer death, in the place of their sons; or the sons, in place of their parents. But the divine plan is, to make every man suffer for his own sins. Any other arrangement is plainly unjust, and pernicious in its influence. It is *unjust* to punish the innocent for the sins of the guilty; and it is no less *unjust*, to let the guilty go free. It is *pernicious*, to

hold out any encouragement to men, that they can be shielded from just retribution by a substitute.

853. Among all nations, where Blood Revenge has been practiced, if the real murderer could not be found, the same punishment has been allowed to be inflicted on the nearest of kin, or on some other near relative. The Hebrews are the only exception. Nor, among other nations, is the principle of substitution, confined to the death penalty, but extended to other forms of punishment. In China, parents are punished for the faults of their children. So says Barrow in his travels in China. The same is practiced to some extent in Japan. Plato forbade that children should suffer for the faults of their parents. So did Alexander the Great.*

854. "How much and how justly do we congratulate ourselves, on that principle of constitutional law, that no criminal attainder shall work corruption of blood; yet this principle was embodied in the constitution of Moses, notwithstanding the opposite doctrine prevailed in the governments of the most polished nations of antiquity."†

SECTION II.—CITIES OF REFUGE.

855. The method of shielding a man from punishment, till he could have a fair trial, may properly be explained in this place. We have before seen that not every one that killed another, was regarded as a murderer. If the killing was accidental, the offender must flee to a city of refuge, where the matter would undergo an examination; and if no evil intent were apparent, he was permitted to remain in the city of refuge till the death of the High Priest, when he could return to his home and family.

* Oriental Customs, Vol. 1., pp. 97, 98.

† Wines, p. 262.

NUMBERS XXXV.

9. And the LORD spake unto Moses, saying,

10. Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan;

11. Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares.

12. And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

13. And of these cities which ye shall give, six cities shall ye have for refuge.

14. Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan *which* shall be cities of refuge.

15. These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

16. And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.

17. And if he smite him with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

18. Or *if* he smite him with an hand-weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

19. The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20. But if he thrust him of hatred, or hurl at him by laying of wait, that he die;

21. Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

22. But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait,

23. Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm:

24. Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:

25. And the congregation shall de-

liver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he has fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

26. But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27. And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood:

28. Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

29. So these *things* shall be for a statute of judgment unto you throughout your generations in all your dwellings.

30. Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person *to* cause him to die.

31. Moreover, ye shall take no satisfaction for the life of a murderer, which *is* guilty of death: but he shall be surely put to death.

32. And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33. So ye shall not pollute the land wherein ye *are*: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

34. Defile not therefore the land which ye shall inhabit, wherein I dwell for I the LORD dwell among the children of Israel.

DEUTERONOMY IV.

41. Then Moses severed three cities on this side Jordan, toward the sun-rising:

42. That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:

43. *Namely*, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

DEUTERONOMY XIX.

1. When the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses;

2. Thou shalt separate three cities for thee in the midst of thy land which the LORD thy God giveth thee to possess it.

3. Thou shalt prepare thee a way, and divide the coasts of thy land which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4. And this is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past;

5. As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die: he shall flee unto one of these cities, and live:

6. Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he

was not worthy of death, inasmuch as he hated him not in time past.

7. Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8. And if the LORD thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

9. If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three:

10. That innocent blood be not shed in thy land, which the LORD thy God giveth thee for an inheritance, and so blood be upon thee.

11. But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities:

12. Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13. Thine eye shall not pity him, but thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

.856. One of these passages gives us the names of three of the cities of refuge. These were on the east side of the Jordan, and were designated by Moses himself. The others, on the west side of the river, he could not designate, as they could not be known till the people had conquered the country. When they did so, they appointed as cities of refuge Kedesh in Mount Naphtali, Shechem in Mount Ephraim, and Hebron in the hill country of Judea. The three, east of the Jordan, were for the two whole tribes and half tribe, that settled there.

857. That no man might suffer death, till he had his trial, every facility was afforded to such as were seeking the city of refuge. The roads were kept in good condition; and at the corners where the roads parted, so as to occasion any doubt as to the right way, there were guide boards placed, on which was written in plain characters, the word *Refuge*. And when it

was known that a man was on his way to one of these cities, some man of wisdom and prudence, was usually sent to meet the avenger, and persuade him to allow the manslayer to reach the city, and undergo a fair trial, as that was the most fair and generous way. And there could be no injustice in this, for the murderer would surely be punished, if he was found guilty.

858. Remaining in the city of Refuge till the death of the High Priest, would indicate that that officer had something to do with such cases. It is presumed that he would be able to protect the innocent man, and, knowing all the circumstances, would be disposed to do so, while his successor, not knowing the circumstances, might not feel the same lenity.

859. We see in this Hebrew institution some resemblance to other rude and uncultivated nations. It has generally been allowed to the relatives of the murdered man, to kill the murderer or manslayer, the first opportunity; sometimes with a previous trial to determine his guilt, and sometimes without that ceremony. There is plainly, in the Hebrew institution, an advance of any thing we find among the nations of antiquity, or any modern nation in a savage state. Indeed it may be difficult to show what better arrangement could be devised, so long as capital punishment is allowed.

860. I would suggest the following as a few of its advantages:—

(1.) It would generally require no sheriff, or other officer, to bring the offender to the place of judgment. The really guilty man would be likely to flee thither, under pretence of innocence, and to escape from immediate danger from those who were allowed to slay him, if they could.

(2.) In most cases the place of judgment would be away from the scene of action; and the accused would *be more likely to meet with impartial justice.*

(3.) The judges seem to have held their office permanently, and were not so liable to be influenced in their decision, as a set of men picked up, at the time, for the occasion.

(4.) If the accused were acquitted of willful murder, it was most suitable that he be kept where those who had acquitted him, could protect him, and not sent back into the place where the offense had been committed, and where he would be exposed to injury from exasperated relatives, or give them discomfort by his presence.

861. The murderer could not be convicted by one witness. It was very proper that he should not. A man's life ought not to be put in jeopardy by the testimony of a single individual. And though such testimony might be true, and indeed might be worthy of more confidence than a score of other persons; yet, even then, it was not sufficient. The inference is, that no number of witnesses, should convict a man of murder, unless their testimony was equal to at least two witnesses of the most unexceptionable character. It is obvious that no number of witnesses could justly criminate a man in such a case, when the *number* merely was considered. They must be equal to two of the most competent and veracious witnesses. This is more I suspect than is generally demanded at the present day.

862. Doctor Palfrey expresses a doubt, whether any man, guilty of murder, could be punished with death, who confessed his guilt; and he bases his doubt on the fact, that the witness had to cast the first stone. The inference he draws, if we do not misapprehend his brief allusion to this matter, is, that, where a man confessed his crime, there could be no witness to begin the execution. It is more probable, that a man's confession was not taken as evidence or proof of guilt; but that other and independent proofs were demanded, in which case, there would seldom lack a

witness to cast the first stone; or if there were such lack, the accused would be treated as he would have been, if he had made no confession, that is, as an innocent man.

863. It is generally assumed, that the avenger of blood, was some near relative of the murdered man. We know this is the case with the Arabs, who make any man the avenger, who comes within five degrees of relationship to the man that has been killed. We know, too, that the American Indians have a similar arrangement. But we do not find any certain evidence that this was the Hebrew plan. It would often occur that the nearest of kin would be a child, or a woman, or some old and infirm man, in no way fitted to execute such a task.

864. Besides, the law applied to the stranger, as well as to the citizen, who might not have any near relation in the country, to avenge his death; nor is it a far fetched conclusion that some citizen even, might be killed who had no near relatives living, or being within such distance, as to do this business. Were the murderers of such to run at large and fear no danger?

865. We can not help concluding, in the absence of direct testimony to the contrary, that the avenger of blood was an officer of government, several of whom were stationed in different parts of the country to attend to this business. At least, we may reasonably conclude, that some person was required to do this duty, where there was no suitable relative to do it; for the claims of justice, and the safety of the community would require this. If there is reference to the avenger of blood, acting from passion, this does not conflict with our view; for an officer of justice may partake of the general feeling created by such a murder or manslaughter, as well as the relatives of the deceased.

866. When once convicted, a man could not be par-

done, according to the Hebrew Code. If guilty of willful murder he must suffer death; if guilty of manslaughter, he must remain in the city of refuge till the death of the High Priest. We think the governments of the earth might learn wisdom from this feature of the Hebrew Code. If penalties are useful, let them be inflicted; if they are not useful, let them not be instituted; or if instituted, let them be at once abolished. It is the uncertainty of punishment, that encourages disobedience more than any thing else. And the hope of pardon, adds to this evil, as it is one of the means the criminal intends to avail himself of, to evade the punishment he deserves.

867. Some quotations may be appended to the foregoing:

“One of the most remarkable laws, in force among the Arabs, and one probably of the highest antiquity, is the Law of Blood, called the Thor, prescribing the degrees of consanguinity within which it is lawful to revenge a homicide. Although a law rendering a man responsible for blood, shed by any one related to him, within the fifth degree, may appear to members of a civilized community, one of extraordinary rigor, and involving almost manifest injustice, it must, nevertheless, be admitted, that no power vested in any one individual; and no punishment, however severe, could tend more to the maintenance of order, and the prevention of bloodshed amongst the wild tribes of the desert.” Burckhardt truly says, this salutary institution has contributed, in a greater degree than any other circumstance, to prevent the wandering tribes of Arabia from exterminating one another.*

868. The same principle was adopted in relation to insults and other injuries, as in respect to murder. Burckhardt says, that all insulting expressions, all acts of violence, a blow however slight, and the infliction of a wound causing a single drop of blood to flow,

* Layard.

have their respective fines ascertained. He gives an amusing specimen of a Kadi's docket:—

“Bokyt called Djolan a dog. Djolan returned the insult by a blow on Bokyt's arm. Then Bokyt cut Djolan with a knife. Bokyt owes Djolan for the insulting expression, one sheep; for wounding him in the shoulder, three camels. Djolan owes Bokyt, for the blow on the arm, one camel. Due to Djolan, two camels; one sheep.”*

869. “Blood Revenge existed among the Abyssinians, among the ancient Greeks, (see Homer's *Iliad*, ix. 628,) and the American Indians. In most countries the punishment might be avoided by a bribe, or a substitute; but not among the Hebrews. Mahomet allowed the relations of a murdered person to receive a ransom from the perpetrator. This practice prevailed in Abyssinia. Among the Arabs, a substitution was allowed, but it was not considered respectable, as it might indicate that the murder had been instigated by the nearest of kin himself.”†

870. No one can help seeing that the Hebrew code was preferable to the others, in all respects wherein they differ. It allowed of no substitution. One man could not suffer for another. It allowed no innocent man to suffer. It allowed no man to give a bribe for his life, or for his liberty from the city of refuge. It expressly says that the friends of the deceased shall accept no bribe. If they were well enough satisfied with the punishment he had received, to allow him to return to his home, without any bribe, they might do so. Such cases might occur; and I do not see that the law would interfere. But they must accept no bribe; and certainly they would not let him come out of his confinement, without a bribe, unless there were strong reasons for doing so, of which the friends of the deceased were the sole judges.

* Wines, p. 273.

† Burder, *Oriental Customs*, Vol. I., p. 163.

SECTION III. — UNCERTAIN MURDER.

DEUTERONOMY XXI.

1. If *one* be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him:
2. Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain:
3. And it shall be *that* the city *which* ~~is~~ next unto the slain man, even the elders of that city shall take an heifer which hath not been wrought with, *and* which hath not drawn in the yoke;
4. And the elders of that city shall bring down the heifer unto a rough valley, which is neither cared nor sown, and shall strike off the heifer's neck there in the valley;
5. And the priests the sons of Levi shall come near, (for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD,) and by their word shall every controversy and every stroke be *tried*;
6. And all the elders of that city *that* ~~are~~ are next unto the slain *man*, shall wash their hands over the heifer that is beheaded in the valley:
7. And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it*.
8. Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. *And* the blood shall be forgiven them.
9. So shalt thou put away the *guilt* of innocent blood from among you, when thou shalt do *that which* is right in the sight of the LORD.

871. It seems proper that the whole people should be held responsible for a murder, when the individual offender can not be detected. But it would not be proper to put to death a whole community on account of a crime that occurred by no direct agency of theirs. The law here given was calculated to produce a good result in two ways. One is, to impress the people with the fact that they, as a body, are somewhat to blame for the faults of the individuals of which the community is composed. And another, to make them watchful to find out the real criminal, and so save themselves from the trouble and expense of the penalty they must otherwise submit to.

872. The reason of the specific forms here described may not be obvious. Washing the hands was a mode of protesting one's innocence; and the same was practiced in the days of Christ. Pilate washed his hands when protesting his innocence of the death of the Savior. The ceremony was to be in a valley, and probably by the side of a rapid stream, that the impurity of the murder might be washed away. And it was to be in an uncultivated field, that no one might be made impure by coming near the place.

SECTION IV.—WE MUST CULTIVATE A KIND AND LOVING DISPOSITION, AS THE BEST PREVENTIVE OF MURDER.

873. It is the opposite disposition that leads to violence and bloodshed. “He that hateth his brother is a murderer.” Therefore we place this particular here. We know of no place more suitable. Acts of cruelty, though they may not kill, are pervaded by the spirit of murder, and tend in the same direction. Even acts of cruelty to animals, tend to create a disposition that will lead to worse crimes, not excepting murder itself. Everything that encourages a spirit of kindness, belongs also here.

LEVITICUS XIX.

<p>17. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.</p>	<p>18. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the LORD.</p>
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874. This does not fall much behind the teaching of the Gospel of Christ. We are forbidden to hate our brother, though we are to rebuke him and thereby correct his faults. We are even required to love our neighbor as ourselves. This is one of the fundamental principles of the Gospel. The Pharisees had construed this precept of the Law, so as to make it teach, that we are to hate our enemies. But this is plainly an unwarranted construction. The passage says no such thing—it implies no such thing.

DEUTERONOMY XXV.

<p>11. When men strive together one with another, and the wife of the one draweth near for to deliver her husband</p>	<p>out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets: 12. Then thou shalt cut off her hand, thine eye shall not pity her.</p>
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875. This passage shows the state of society to which the Mosaic institutions were to adapt themselves. The offense here alluded to was punished, both for its immodesty and its cruelty. Also it might interfere

with procreation, which was so highly prized by the Hebrews. We must conclude that the thing was not altogether uncommon, or it would not have been alluded to. But we must not estimate the people of that age, by the standard of our intelligence and refinement.

LEVITICUS XIX.

14. Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear thy God: I *am* the LORD.

876. This may not imply the taking of life. But it could be induced by no good motive; and the same motive sufficiently intensified, would lead to willful murder. The passage, therefore belongs in this place. The precept, here given, shows the tender regard required, all through these books, for the unfortunate. Besides, there was great impropriety in cursing the deaf, when they could not hear a word that was uttered.

EXODUS XXII.

21. Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

CHAPTER XXIII.

9. Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

LEVITICUS XIX.

38. And if a stranger sojourn with thee in your land, ye shall not vex him.

34. *But* the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the LORD your God.

877. Kindness to strangers could not be urged, by stronger motives, than the one here presented. And yet it would be quite in harmony with what we have seen, in other cases, if we find the Hebrews abusing this precept, by doing to others as they had been done by, rather than as they are instructed to do, in these passages.

EXODUS XXII.

22. Ye shall not afflict any widow, or fatherless child.

28. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;

24. And my wrath shall wax hot, and I will kill you with the sword: and your wives shall be widows, and your children fatherless.

878. Not that this punishment should be literally inflicted upon the offender. But it is a strong and emphatic way of denouncing a crime, that conflicts so plainly with the spirit of the Code.

879. We must not be cruel, even to animals; for it is easy to transfer such a disposition to human beings, when it is once formed.

DEUTERONOMY XXII.

6. If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young:*

7. *But thou shalt in any wise let the*

dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days.

CHAPTER XXV.

4. Thou shalt not muzzle the ox when he treadeth out *the corn.*

880. Besides the cruel disposition, that such an act as the one mentioned in the last passage implies, there is probably a reference to the use that was made of young birds in many of the Jewish sacrifices, and in their ceremonies of purgation; for, in the phrase so often used, "two turtle doves and two young pigeons," the last words refer to young birds indefinitely, meaning of course such only as were accounted clean. As, therefore, men had to go in pursuit of such young birds frequently, for this purpose, the precept seemed called for. While securing the young ones, they must not destroy the old bird; which would be unwise as well as cruel.

881. "That thy days may be long in the land," seems to associate a very momentous result, with a very trivial cause. But we must remember, when speaking of causes and their effects, that, "from the least the greatest oft originate." And surely no one will say, that the cultivation of a merciful and generous disposition, was not important to the life and perpetuity of the nation.

CHAPTER XVIII.

MURDER AND KINDRED CRIMES. (Continued.)

CONTENTS:—We must guard against what may Kill; The House Top must have a Ballustrade; The Unruly Ox must be kept in; The Leprosy must be guarded against; Unclean Animals must not be Eaten.

We must guard against such things as may kill.

SECTION I.—THE HOUSE MUST HAVE A BATTLEMENT.

DEUTERONOMY XXII.

8. When thou buildest a new house, then thou shalt make a battlement for

thy roof, that thou bring not blood upon thine house, if any man fall from thence.

882. This was a wise precaution, especially in view of the fact, that, in those eastern countries, families spent much of their leisure time on the house top.

SECTION II.—THE UNRULY OX.

EXODUS XXI.

28. If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall* be quit.

29. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30. If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

31. Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32. If the ox shall push a man-servant, or a maid-servant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

883. The man whose ox should gore another man to death, should not be punished, if the result were wholly accidental; but if he had reason to believe that such a result would follow, when he let his ox loose, he was held responsible. In the latter case, he is punished as if he had killed the man with his own hand. There was real propriety and justice in this

law. It makes the man responsible for what was done, through his neglect, as well as for what was done with his own hands.

884. It was discretionary with the judges to punish with death in such cases, or to impose a fine, as there might be palliating circumstances, which would render the latter punishment more just. Stoning the ox, rather than killing him in the usual way, was designed, we suppose, to render the flesh unfit for food. The bruises inflicted on the ox, and the blood being retained in the body, would have this effect. Besides, capital punishment was generally inflicted on men by stoning. Why not on the ox? And if we *hang* men at the present day, because the Hebrews *stoned* them to death, why not hang our unruly oxen when guilty of a like offense? That would be consistent.

885. It will be observed that the law, by express statement, declares that there shall be no difference, whether the victim shall be a man, or woman, son or daughter. This we would naturally say, need not have been stated, as being sufficiently obvious. But the qualification was necessary, in a Code where the supremacy of man, and the inferiority of woman, are so often recognized, in respect to other things.

886. If the victim be a servant, the owner of the ox is to pay the owner of the servant, thirty shekels of silver, which we may presume, says Doctor Paley, was the average price of servants in those days. But as the term of service was of various lengths, not exceeding seven years, if a Hebrew, without a special agreement to that effect; and in no case, exceeding fifty years, the price of servants must have varied to agree with these circumstances.

SECTION III.—THE LEPROSY MUST BE GUARDED AGAINST.

887. The leprosy was a dangerous and fatal disease.

It was important that strict and rigid measures should be used to prevent it. Not to do this, would be, in spirit, a violation of the law which forbids us to kill.

LEVITICUS XIII.

1. And the LORD spake unto Moses and Aaron, saying,

2. When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

3. And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4. If the white spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the plague seven days;

5. And the priest shall look on him the seventh day: and behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more:

6. And the priest shall look on him again the seventh day: and behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean: it *is but* a scab: and he shall wash his clothes, and be clean.

7. But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

8. And *if* the priest see, that behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.

9. When the plague of leprosy is in a man, then he shall be brought unto the priest:

10. And the priest shall see *him*; and behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* quick raw flesh in the rising:

11. It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean.

888. It is evident that, among the Hebrews, as well as among the Egyptians, the priests were the physicians; and hence they were the proper judges of the true symptoms of leprosy. The indications are here given with great precision and minuteness; and where there was any doubt, the patient was shut up seven days, till appearances were more decisive.

889. The examples given, are cases where it became necessary to distinguish between two diseases, alike in some particulars, but unlike in others, so as to require a careful observation, and a little time, (sometimes seven and sometimes fourteen days,) to determine which; and even after that, it might turn out to be leprosy, though it is a fair inference that the thing was uncommon.

890. The disease first mentioned, is what the translators call a scab, and the other is the leprosy. The one was a bright rising spot upon the skin. If this remained about the same for seven days, the evidence was pretty good that there was no leprosy. Still, to make the matter more certain, the patient was shut up seven days more. If, in this time, the condition of the skin continued the same, more especially if the color was changed to a darker hue, as it would be likely to do, if it was only the scab, it was almost certain that there was no leprosy, and the patient was pronounced clean.

891. But if there was in the rising flesh, a sore that extended deeper than the skin, and the hairs of the flesh became white, there was then no doubt. It was the leprosy, whether these symptoms appeared at first, or after a period of seven days or still later.

892. It would sometimes occur that the man, pronounced clean, and sent home, would, after all, prove to be a leper. If the scab spread in the skin, even after the fourteen days of probation, it was conclusive proof that he had the leprosy. And if, added to this, the hairs had turned white, and the sore extended deeper than the skin, so as to produce raw flesh, it was what is called the old leprosy, or leprosy of the most virulent and dangerous kind.

12. And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his foot, wheresoever the priest looketh :

13. Then the priest shall consider : and behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague : it is all turned white : he *is* clean.

14. But when raw flesh appeareth in him, he shall be unclean :

15. And the priest shall see the raw flesh, and pronounce him to be unclean : for the raw flesh is unclean : it is a leprosy.

16. Or if the raw flesh turn again, and be changed into white, he shall come unto the priest :

17. And the priest shall see him : and behold, *if* the plague be turned into white ; then the priest shall pronounce *him* clean *that hath* the plague : he *is* clean.

893. We now come to another example. It is that of a man whose skin becomes quickly covered with a leprous appearance, and indeed, it is a kind of lep-

rosy, but being harmless and not liable to extend, the patient is pronounced clean. But if, with this, there is the same raw flesh mentioned in the other case, he is pronounced unclean, though even then there is no certainty that it is a contagious leprosy; and if the flesh becomes white again, or assumes its natural color, it follows that the patient is not a leper.

18. The flesh also, in which, even in the skin thereof, was a boil, and is healed,

19. And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be showed to the priest;

20. And if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out of the boil.

21. But if the priest look on it, and behold, *there be* no white hairs therein, and if it be not lower than the skin, but be somewhat dark: then the priest shall shut him up seven days:

22. And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague.

23. But if the bright spot stay in his place, and spread not, it is a burning boil; and the priest shall pronounce him clean.

894. Another example. A man may have a boil upon the skin, which may heal, leaving a bright spot, somewhat resembling a leprous spot. Such cases become decisive, as soon as the raw flesh appears, extending deeper than the skin, and the hairs turn white. It is then the leprosy, such as the first example. But such an appearance, with no white hairs, and no sore extending below the skin, is no proof of leprosy. It is not leprosy yet, and will require time to determine whether it will become so. If it spread much abroad in the skin, it is leprosy; if it does not, it is not leprosy.

24. Or if there be any flesh, in the skin whereof *there is* a hot burning, and the quick flesh that burneth have a white bright spot, somewhat reddish, or white:

25. Then the priest shall look upon it: and behold if the hair in the bright spot be turned white, and it be in sight deeper than the skin: it is a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it is the plague of leprosy.

26. But if the priest look on it, and behold, *there be* no white hair in the bright spot, and it be no lower than

the *other* skin, but be somewhat dark; then the priest shall shut him up seven days:

27. And the priest shall look upon him the seventh day: and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.

28. And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark: it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning.

895. Another example is, when the leprous appearance is attended with a hot burning; and the bright spot is somewhat reddish or white. The addition of the white hairs, and of the sore deeper than the skin, is decisive in this as in the other cases. It is leprosy. Or if, without these indications, the leprous appearance spreads much within seven days, it is the same, and the patient is unclean; but if it spread not, and look rather dark, it is no leprosy, but merely an inflammation.

29. If a man or woman have a plague upon the head or the beard;

30. Then the priest shall see the plague: behold if it *be* in sight deeper than the skin, and *there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard.

31. And if the priest look on the plague of the scall, and behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days:

32. And in the seventh day the priest shall look on the plague: and behold, *if* the scall spread not, and there *be* in it no yellow hair, and the scall *be* not in sight deeper than the skin;

33. He shall be shaven, but the scall shall he not shave; and the priest

shall shut up *him that hath* the scall seven days more:

34. And in the seventh day the priest shall look on the scall: and behold, *if* the scall *be* not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35. But if the scall spread much in the skin after his cleansing;

36. Then the priest shall look on him: and behold, if the scall *be* spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.

37. But if the scall *be* in his sight at a stay, and *that there is* black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

896. The next example is the appearance of leprosy on the head. Here the sore must be deeper than the skin, and the hair must be yellow. It is then leprosy. But if the sore is not deeper than the skin, and there are no black hairs, the matter is uncertain. After seven days, if the appearance is about the same, the head shall be shaven, except the scab or leprous looking spot, and the patient shall be detained seven days longer, and the appearance being still the same, he shall be pronounced clean. But if, after this, the scald spread much, as it may do, the patient is unclean, even though there may now be no yellow hairs. Otherwise, he is still clean, he has no leprosy.

38. If a man also or a woman have in the skin of their flesh bright spots, ~~even~~ white bright spots;

39. Then the priest shall look: and behold, ~~if~~ the bright spots in the skin of their flesh ~~be~~ darkish white; it ~~is~~ a freckled spot *that* groweth in the skin; he ~~is~~ clean.

40. And the man whose hair is fallen off his head, he ~~is~~ bald; ~~yet~~ ~~is~~ he clean.

41. And he that hath his hair fallen off from the part of his head toward his face, he ~~is~~ forehead bald; ~~yet~~ ~~is~~ he clean.

42. And if there be in the bald head, or bald forehead, a white reddish sore; it ~~is~~ a leprosy sprung up in his bald head, or his bald forehead.

43. Then the priest shall look upon it: and behold, ~~if~~ the rising of the sore ~~be~~ white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

44. He is a leprous man, he ~~is~~ unclean: the priest shall pronounce him utterly unclean; his plague ~~is~~ in his head.

897. There are examples of bright spots resembling leprosy that are not so. If the bright spots are a dark white, it is not leprosy. Baldness is a sign of leprosy, but there is baldness without leprosy. Still, if on a bald head, there is a reddish sore, with symptoms of leprosy, the patient is unclean.

45. And the leper in whom the plague ~~is~~, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

46. All the days wherein the plague ~~shall be~~ in him he shall be defiled; he ~~is~~ unclean: he shall dwell alone, without the camp ~~shall~~ his habitation ~~be~~.

898. All these matters had to be submitted to the priests, and the people must abide by their decisions. They were the guardians of the public health. And when a man was pronounced a leper, after due experiment and examination, he was separated from all society, wore torn clothing, went with his head bare, had a patch put upon his upper lip, and was obliged to cry aloud, "Unclean, Unclean," to admonish people not to come near him.

47. The garment also that the plague of leprosy is in, ~~whether it be~~ a woollen garment, or a linen garment;

48. Whether ~~it be~~ in the warp, or woof, of linen, or of woollen: whether in a skin, or in any thing made of skin:

49. And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it ~~is~~ a plague of leprosy, and shall be shewed unto the priest:

50. And the priest shall look upon the plague, and shut up ~~it that hath~~ the plague seven days:

51. And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin: the plague ~~is~~ a fretting leprosy; it ~~is~~ unclean.

52. He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin,

wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.

53. And if the priest shall look, and behold, the plague be not spread in the garment, either in the warp or in the woof, or in any thing of skin;

54. Then the priest shall command that they wash *the thing* wherein the plague is, and he shall shut it up seven days more:

55. And the priest shall look on the plague after that it is washed: and behold, *if* the plague have not changed his colour, and the plague be not spread; it is unclean; thou shalt burn it in the fire; it is fret inward, *whether* it be bare within or without.

56. And if the priest look, and behold, the plague be somewhat dark

after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

57. And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading *plague*: thou shalt burn that wherein the plague is with fire.

58. And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59. This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

899. A garment that had the leprous infection, after the fact had been ascertained by suitable experiments, was burned up.

NUMBERS V.

1. And the LORD spake unto Moses, saying,

2. Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead:

3. Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.

4. And the children of Israel did so, and put them out without the camp:

as the LORD spake unto Moses, so did the children of Israel.

DEUTERONOMY XXIV.

8. Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do.

9. Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

900. It is worthy of notice that no medicines are prescribed for this disease. The patient was separated from the society of others, both because he was an offensive object to look at, and because the disease was contagious. The reason why no medicines are prescribed, is that none were known that were of any use in healing the disease. Generally the use of medicines only aggravates the symptoms, and hastens dissolution.

901. Evidently lepers might recover, for the law provides for their recovery by prescribing the proper ceremonies for the return of the patient to his family

and friends. Or, if the disease still remained in the system, it disappeared from the surface and became harmless to others, (except to such as held intimate relations with the leper,) and in that case he was permitted to return to society. Physicians who have known something of this disease, as it existed in the East, have acknowledged that the symptoms, described by Moses, are the real ones; and they agree that the most inveterate form of leprosy can not be healed.

902. The leprosy shows itself on the surface, but it extends to the whole body, so that the farthest joints of the system lose their power, and the members fall together in such a manner as to give the body a mutilated and dreadful appearance. It is believed that the leprosy is concealed in the system, a long time before it shows itself on the skin. Nor is it suddenly fatal. A person may have the disease and live many years; he may inherit it from his parents, and yet live past middle age.

903. In giving us the symptoms of leprosy, Moses names some of the diseases that resemble it, but are not real leprosy. One is mentioned in verse 6th, and is called the *scab*, in the original *mispahath*, a very harmless affection. Another he mentions in verse 29th, and called *bohak* or *freckled spot*, as the translators have it. We find these same diseases, in eastern countries, at the present day; and they appear to have prevailed in that country, along with the leprosy, from ancient times.

904. Niebuhr says, the *bohak* is neither infectious nor dangerous. He gives the case of a black boy at Mocha, who was helped by the use of sulphur; and another, a Jew, reported by Doctor Forskal, at the same place. The spots of this disease are of unequal size. They have no shining appearance, nor are they perceptibly elevated above the skin, and they do not change the color of the hair. Their color is an ob-

scure white, or something reddish. The rest of the skin of this patient, was blacker than that of the people of the country, but the spots were not so white, as the skin of a European, when not sunburnt. They continue sometimes no more than two months, but sometimes two years. They then disappear of themselves. This disorder is neither infectious, nor hereditary; nor does it occasion any inconvenience.

905. That all this, says Michaelis, should still be found to hold good, at the distance of three thousand five hundred years from the time of Moses, ought certainly to gain some credit to his laws, even with those who will not allow them to be of divine authority. The description given above of the *bohak*, it will be seen, makes it sufficiently like the leprosy, to be easily mistaken for it. Such, too, was the disease mentioned by Moses, and called by the same name; and yet the one description was not given with any reference to the other.*

LEVITICUS XIV.

1. And the LORD spake unto Moses, saying,

2. This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest.

3. And the priest shall go forth out of the camp: and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;

4. Then shall the priest command to take for him that is to be cleansed two birds alive *and* clean, and cedar-wood, and scarlet, and hyssop:

5. And the priest shall command that one of the birds be killed in an earthen vessel over running water:

6. As for the living bird, he shall take it and the cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water:

7. And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

8. And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

9. But it shall be on the seventh day, that he shall shave all his hair off his head, and his beard, and his eye-brows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10. And on the eighth day he shall take two he-lambs without blemish, and one ewe-lamb of the first year without blemish, and three tenth-deals of fine flour *for* a meat-offering, mingled with oil, and one log of oil.

11. And the priest that maketh *him* clean shall present the man that is to be made clean, and those things, before the LORD, *at* the door of the tabernacle of the congregation:

12. And the priest shall take one he-lamb, and offer him for a trespass-offering, and the log of oil, and wave

* See Calmet, Article, Leprosy.

them *for* a wave-offering before the LORD:

13. And he shall slay the lamb in the place where he shall kill the sin-offering, and the burnt-offering, in the holy place: for as the sin-offering *is* the priest's, *so is* the trespass-offering; it *is* most holy:

14. And the priest shall take *some* of the blood of the trespass-offering, and the priest shall put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15. And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand:

16. And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD

17. And of the rest of the oil that *is* in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering.

18. And the remnant of the oil that *is* in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.

19. And the priest shall offer the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt-offering:

20. And the priest shall offer the burnt-offering and the meat-offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

21. And if he *be* poor, and cannot get so much; then he shall take one lamb *for* a trespass-offering to be waved, to make an atonement for him, and one tenth-deal of fine flour mingled with oil for a meat-offering, and a log of oil;

22. And two turtle-doves, or two

young pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a burnt-offering.

23. And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24. And the priest shall take the lamb of the trespass-offering, and the log of oil, and the priest shall wave them *for* a wave-offering before the LORD.

25. And he shall kill the lamb of the trespass-offering, and the priest shall take *some* of the blood of the trespass-offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26. And the priest shall pour of the oil into the palm of his own left hand.

27. And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD:

28. And the priest shall put of the oil that *is* in his hand, upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering.

29. And the rest of the oil that *is* in the priest's hand, he shall put upon the head of him that is to be cleansed; to make an atonement for him before the LORD.

30. And he shall offer the one of the turtle-doves, or of the young pigeons, such as he can get;

31. *Even* such as he is able to get, the one *for* a sin-offering, and the other *for* a burnt-offering, with the meat-offering. And the priest shall make an atonement for him that is to be cleansed, before the LORD.

32. This *is* the law of him in whom *is* the plague of leprosy, whose hand *is* not able to get *that which pertaineth* to his cleansing.

906. The fitness of the specific forms here described, we may not be able to judge of; nor is it necessary that we should. It is sufficient that we can see a propriety of *some* form in a matter of this kind, to cover up the leper's past offensiveness, and to restore him to the rights and privileges of which he had been deprived. We think, however, that few

will fail to see a propriety in some of the forms here observed. It was very proper that the leper should be shaved all over, in order that no leprous spot be concealed about his body, and so be overlooked, and the whole community be made to suffer, by the introduction of a leper among them. It was proper that he be detained seven days, after the first examination, to guard against all possible mistakes.

907. The leper was not hastily pronounced a leper, in the first place; but was shut up seven days to guard against mistakes. So he is made to wait, seven days, on his return, so as to guard against injury to the people. The first delay was to do no injustice to the leper, and the last was to do no injustice to community.

908. No doubt all these forms were significant at that time, though we may not understand their significance now. The bird that was let loose, to fly away, has probably the same meaning, as the scape goat, in the ceremony of the annual atonement. Sprinkling the blood of the trespass offering, and the oil, on the restored leper, has the same meaning, as the same ceremony, in the consecration of the priests. And the ear, tip of the finger, and the great toe, being touched with the blood, and the oil, shows that the whole body, of which these were the extreme points, was now clean.

909. We can farther discover, that the priest, who had examined the leper, when he first became unclean, and repeated the examination, till he became certain of the existence of the disease, and was then obliged to send the leper away; and who now goes out into the country, to examine him and be assured of his restoration to health, by a personal inspection, should have some compensation for these services. And as the trespass offerings went to the priests, we can see a propriety in requiring the leper to bring such offerings as he was able, as a compensation for *services* which the priest had rendered.

LEVITICUS XIV.

83. And the LORD spake unto Moses and unto Aaron, saying,

84. When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

85. And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were a plague in the house;

86. Then the priest shall command that they empty the house, before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean; and afterward the priest shall go in to see the house.

87. And he shall look on the plague, and behold, *if* the plague *be* in the walls of the house, with hollow streaks, greenish or reddish, which in sight *are* lower than the wall;

88. Then the priest shall go out of the house to the door of the house, and shut up the house seven days;

89. And the priest shall come again the seventh day, and shall look; and behold, *if* the plague be spread in the walls of the house;

90. Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city:

91. And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

92. And they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar and shall plaster the house.

93. And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered:

94. Then the priest shall come and look; and behold, *if* the plague be

spread in the house, it *is* a fretting leprosy in the house: it *is* unclean.

95. And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house: and he shall carry *them* forth out of the city into an unclean place.

96. Moreover, he that goeth into the house all the while that it is shut up, shall be unclean until the even.

97. And he that lieth in the house shall wash his clothes: and *he* that eateth in the house shall wash his clothes.

98. And if the priest shall come in, and look *upon* it, and behold, the plague hath not spread in the house, after the house was plastered: then the priest shall pronounce the house clean, because the plague is healed.

99. And he shall take to cleanse the house two birds, and cedar-wood, and scarlet, and hyssop:

100. And he shall kill the one of the birds in an earthen vessel, over running water:

101. And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

102. And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet:

103. But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

104. This *is* the law for all manner of plague of leprosy, and scall,

105. And for the leprosy of a garment, and of an house,

106. And for a rising, and for a scab, and for a bright spot:

107. To teach when *it is* unclean, and when *it is* clean: this *is* the law of leprosy.

910. The leprosy here referred to, may not be the same as that mentioned in the other passages, and it may be; that is, it may be attended with similar indications, and this fact may have given the name to the phenomenon. It could be detected only by one skilled in such matters. Sometimes the removal of a portion of the house would be sufficient to render it

safe; but at other times the whole house had to be taken down, and removed out of the city. Obviously such houses were the occasion of disease, or this precaution would not have been adopted.

911. When such houses had been cleansed, such ceremonies were required, as would be a public demonstration that the house was now safe. The description shows that similar symptoms appeared in the house as in a person having the leprosy. And the same delays of seven days, together with repeated examinations, and the same ceremonies of purification, show that they regarded this as a kind of leprosy, like that suffered by men.

912. The reason of carrying the stones of which the house was built, out of the city, was, that they were unclean; and they were deposited in an unclean place, to prevent any one from taking them to use in building another house, or for other purposes. And all the trouble of taking the goods out of the house, waiting seven days, removing portions and plastering anew, would make people cautious what materials they put into their houses, and in this way serve a salutary end. Add to this, the effect upon one's reputation, of living in a house that has been subject to suspicions of this kind.

913. That stones are subject to precisely such an infection, as is here described, is susceptible of the fullest proof; and it would seem to have been common to build houses of such stone in Canaan, else these regulations would not have been adopted. In a low state of morals and civilization, less regard is paid to the means of health, and the prevention of disease, than in a higher state of society. Moses aims to bring the people up to a higher condition of morals and refinement, than that of the Canaanites, whom they were to expel. And we would suggest, that the example of Moses is one that ought to be *imitated* by moderns.

SECTION IV.—UNCLEAN ANIMALS.

914. The distinction between clean and unclean animals is not entirely arbitrary. It is determined mainly by the animal's fitness or unfitness for food. Still, some animals, called unclean, are as fit for food as some others called clean; and in this case, other considerations must have had an influence. It was mainly, we think, because these animals were held in special regard by the Pagans, and were used in the Pagan ritual. But some cases may have been determined by reasons that are not apparent. It is probable that some animals, that are suitable for food, are rejected, because of unpleasant associations connected with them, besides their use by the Pagans. And in some cases, the distinction may be considered wholly arbitrary. We can be educated to eat any kind of animal food, or to reject and abhor any kind.

915. Doctor Palfrey has well described the prevailing tastes as follows:—"A French soldier will readily eat horse flesh; and would eat it oftener, if it were not too dear, a thing which a German will hardly be induced, in any emergency, to do. The thought of eating frogs and snails disgusts most of us, who have not tasted them. They make, however, the choice and costly luxury of the Parisian cuisine, the best in the world. We should loathe the sight of a dog upon our tables. A Sandwich Islander can not set out his ceremonious feast without it. The rat often feeds upon the best of our granaries, while we keep the swine for our scavengers; yet we could not endure the flesh of the former, while that of the latter is reckoned a delicacy."

916. We place this subject here, because the *main* purpose of the arrangement, was to promote the life and health of the people. If we are not to kill, we are not to *allow* any thing to kill that we can prevent.

LEVITICUS XL.

1. And the LORD spake unto Moses and to Aaron, saying unto them,

2. Speak unto the children of Israel, saying, These *are* the beasts which ye shall eat among all the beasts that *are* on the earth.

3. Whatsoever parteth the hoof, and is cloven-footed, *and* cheweth the cud among the beasts, that shall ye eat.

4. Nevertheless, these shall ye not eat, of them that chew the cud, or of them that divide the hoof, *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5. And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6. And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7. And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he *is* unclean to you.

8. Of their flesh shall ye not eat, and their carcass shall ye not touch; they *are* unclean to you.

9. These shall ye eat, of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shalt ye eat.

10. And all that have not fins nor scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an abomination unto you:

11. They shall be even an abomination unto you: ye shall not eat of their flesh, but ye shall have their carcasses in abomination.

12. Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13. And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination; the eagle, and the ossifrage, and the ospray,

14. And the vulture, and the kite after his kind;

15. Every raven after his kind:

16. And the owl, and the night-hawk, and the cuckoo, and the hawk after his kind.

17. And the little owl, and the cormorant, and the great owl,

18. And the swan and the pelican, and the gier-eagle,

19. And the stork, the heron after her kind, and the lapwing, and the bat.

20. All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

21. Yet these may ye eat, of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

22. *Even* these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23. But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

DEUTERONOMY XIV.

3. Thou shalt not eat any abominable thing.

4. These *are* the beasts which ye shall eat: the ox, the sheep, and the goat,

5. The hart, and the roebuck, and the fallow-deer, and the wild-goat, and the pygarg, and the wild-ox, and the chamois,

6. And every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat.

7. Nevertheless, these ye shall not eat, of them that chew the cud, or of them that divide the cloven hoof, *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof: *therefore* they *are* unclean unto you.

8. And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, nor touch their dead carcass.

9. These ye shall eat, of all that *are* in the water: all that have fins and scales shall ye eat:

10. And whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you.

11. Of all clean birds ye shall eat.

12. But these *are they* of which ye shall not eat: The eagle, and the ossifrage, and the ospray,

13. And the glede, and the kite, and the vulture after his kind,

14. And every raven after his kind,

15. And the owl, and the night-hawk, and the cuckoo, and the hawk after his kind,

16. The little owl, and the great owl, and the swan,

17. And the pelican, and the gier-eagle, and the cormorant,

18. And the stork, and the heron after her kind, and the lapwing, and the bat.

19. And every creeping thing that fieth *is* unclean unto you: they shall not be eaten.

20. *But* of all clean fowls ye may eat.

917. A careful examination makes it obvious that some of the animals, named in the translation, were not intended by the original; and there is considerable doubt in some instances where a certainty cannot be arrived at. This, to be sure, is not exceedingly important. The same remark, however, may be made about many other things, concerning which we still have a strong desire to be correctly informed.

918. When an animal is named on either list, which has never been found in that country, either in ancient or modern times, there is good reason to believe that the original name did not denote such an animal. So, when the original is made to denote an animal which the ancient translators render by some other word, the inference is, that the ancient translations are right, and our modern translation is wrong. These examples will indicate to the reader some of the corrections that we think ought to be made, in these lists of names. They do not, however, meet all the cases, but it is not necessary that we give more. It is better that we proceed at once to make the corrections. We give the best authorities for the changes we suggest. We have been guided mainly by Calmet, Kitto and Smith.

919. The camel requires no remark. It was unclean to the Hebrews, but it was eaten by the Arabs. The coney is a harmless animal, of nearly the same size and quality as the rabbit, but of browner color, smaller eyes, and pointed head. It builds its house in the rocks.* The hare too resembles a rabbit, but is larger. Some naturalists say it does not chew the cud, but others that it does. It is regarded as unclean by some other nations, as well as the Jews.

920. The swine is too well known to require description. The Jews held this animal in greater detestation, than the other unclean animals. Hence, in times of persecution, they were sometimes com-

* Proverbs xxx. 26.

pelled by their enemies, to eat swine's flesh. And in times of degeneracy they ate it voluntarily; but when they did so, it was esteemed a sure indication of extreme depravity. The Greeks and Romans offered a hog in sacrifice to Ceres, at the beginning of harvest, and one to Bacchus, at the vintage. This was another reason why the hog was an abomination to the Jews. And if this animal was used in sacrifice among the Egyptians, as there is little doubt, that may be assigned as one of the reasons for putting it on the list of unclean animals.

921. The above named animals are the same on both lists in Leviticus and Deuteronomy. They did not part the hoof, or they did not chew the cud. On the allowed list, we have the ox, sheep, goat, hart, roe-buck, fallow deer, wild goat, pygarg, wild ox, and chamois. This was a sufficient variety for all purposes of health; and we know of no other reason for extending the list. "What the ritual allowed the Hebrews for food, was of the best esteem in common use; and what was forbidden, was of least esteem, and reckoned too mean for a good table; and as Doctor Spencer observes, continues so to the present day."*

922. Most of these animals are too well known to require description. They are of so frequent occurrence in the Hebrew Scriptures, that no error of translation could possibly occur. Not so with all. The roe-buck is probably the gazelle or antelope. The roe is very rare in that country; but the gazelle is quite common. It was excellent for food and highly prized by the people of the East. So was the fallow deer. The wild or rock goat was very common in that country. It had its dwelling places among the rocks on the mountain ranges, and fed on the scanty vegetation there obtained. It is the same as the ibex. Its large horns are wrought into handles for knives or daggers.

* Lawton, p. 219.

923. Pygarg has an uncertain reference. It probably means a species of the antelope. The wild ox has no reference to the ox at all, but to a species of the wild goat. And chamois denotes an animal that inhabits a colder region than that of Judea; and the word must have some other application, but we cannot tell what.

924. Of the fishes the people might eat all that had fins and scales, but no others. Names are not given. I wonder if the brook trout were known in Judea in those days? The number of fishes that have fins and scales is very large; and surely no one could ask for a greater variety; but it is certain that there are excellent fish that have no scales. The priests in Egypt ate no fish; but all other people, dwelling along the Nile, ate them; and to many they were the principal article of food. It is said they discarded all fish from the sea; and this may be the reason why the passage mentions the sea, as well as the rivers.

925. The two lists of fowls are not exactly alike. The ossifrage, ospray, glade and eagle are on one list, but not on the other. The other names are the same on both. In one passage, however, we have a few names of such as may be eaten; but in the other, the forbidden animals are the only ones named.

926. The *ossifrage* is but little inferior to the condor of South America. It is over four feet, from point of bill to end of tail; and ten feet, in the expanse of wings. Species of the ospray occur in Europe, Asia, and other parts of the world. It is found only in the vicinity of rivers, lakes, etc., and its principal food is fish, which it is well adapted to catch and hold. The bird *glade* is not known. *Vulture*. Not the vulture, but another not very unlike it. It is armed, like the eagle, with formidable claws. It is found with little or no difference from Norway to the Cape of Good Hope.

927. *Kite*. A bird of prey, and therefore placed by

Moses, among the unclean birds. *Raven*. It is larger than the crow, has greater sagacity, and its habits are more solitary. Its mode of life would render it unclean. It subsists mainly on carrion. *Owl*. Interpreters are not agreed on the signification of the words translated owl. *Hawk*. A bird of prey, of which there are many kinds. It is very quick sighted, ravenous, and bold. It abounds in western Asia and Egypt. *Nighthawk*. It is a migratory bird, inferior in size to the thrush. Like all night birds, it has large eyes. It was an inhabitant of the East. *Cuckoo*. It is impossible to tell what bird is meant. *Little Owl*. Same as the owl probably. The authors do not say what they think about it.

928. *Cormorant*. Doctor Geddes renders, the "sea gull." The Chaldee and Syriac versions *fish catcher*, which favors this rendering. But this is a clear description of the cormorant. It lives wholly on fish. Nothing certain is known of it, except that it was an unclean bird. *Swan*. There is reason to believe that this is not the true rendering of the original. In all probability the bird referred to is the porphyryion or purple gallinula. It is a remarkable bird, abounding in the eastern parts of Europe, and western Asia. It was anciently kept tame in the precincts of Pagan temples, and therefore perhaps was marked unclean, as most of the sacred animals of the Heathens were.

929. *Pelican*. They are tropical birds, equal or superior in bulk to the common swan. They are found in Syria, and around the rivers and lakes of temperate Asia. *Geir Eagle*. There can be no doubt that the white carrion vulture is the bird called the Geir eagle. *Stork*. This is a bird of prey, living on snakes, frogs, toads, etc. It is migratory, flies high and very swift, has long legs, and long bill. *Heron*. It abounds in Palestine. It frequents the margin of lakes, rivers, etc. It lives mainly on fish. *Lapwing*. A bird called the hoopoe, is probably meant. There

are two kinds, one of which is eaten and one not. It lives on worms, and insects gathered from mud and low marshes. They are numerous in Egypt. *Bat.* This is deemed a correct rendering.

930. Moses mentions four animals, about which there might be some uncertainty, unless particularly named, as their nature and habits, in some respects, were like others that are prohibited. These are *locusts, bald locusts, beetles and grasshoppers*. Locusts are insects about the size of grasshoppers. The account we have of them in the Bible, saves the necessity of a particular description. They are eaten by the Arabs, somewhat as we eat oysters. They would not be acceptable to us, neither would oysters, to the people of that country. Bald locusts, beetles, and grasshoppers, are all regarded as species of locusts; so it was not the intention of Moses, to give us the names of four different animals, but four species of one kind of animals.

931. It will be seen that most of the forbidden birds have offensive qualities, that make them unsuitable for food. Most all of them are birds of prey; and there is something offensive in the thought of our feeding on such. Some of them live on insects, and others on toads, frogs, snakes, and other offensive creatures. It may and may not be true that we acquire low and grovelling tastes, by using as food, low and grovelling animals; but it is certain that such kinds of food are not agreeable to the most cultivated and refined tastes. It is also certain, that people who are very ignorant and savage, are not particular in regard to their food; and it may have an elevating influence upon them to *require* them to subsist on the best kinds. This may be one of the reasons for this part of the Mosaic Code.

932. Only a few of the animals, allowed as food, were used in sacrifices, and none of those prohibited were so used. Beeves, sheep and goats, were the only

quadrupeds used, and the dove and pigeon the only birds. Fish are not used at all. If any of the Hebrews were inclined to complain that they were not allowed a larger variety, it would tend to reconcile them to the restriction, to know, that their God limited himself still more than them, and he required none to be offered to him, that he did not allow abundantly to his worshipers.

933. The Egyptians had strict rules regulating the use of certain kinds of food. This was especially the case with the priests. And it appears to be one of the objects aimed at by Moses, to make the diet of the Hebrews, unlike that of the Egyptians, and other cotemporary nations, more particularly with respect to those animals used for religious purposes, and consequently on occasions of religious festivals. This would make it impossible for them to hold their religious festivals in common.

934. Professor Palfrey says:—"The Egyptians also had a strict code of rules, in relation to food; and differing as it did, widely, from that of Moses, there existed, as long as both were observed, an impassable barrier between the two communities. On the other hand, the Israelites were probably restrained from intercourse with their nearest and most dangerous neighbors, the Canaanites, by the interdict laid on dog's flesh, as they were from intimacy with the descendants of Ishmael, by the prohibition of the flesh of the camel and the hare; the former of which (though not known to us like the latter,) is said to afford food equally wholesome and palatable; and both of which were in common use with those tribes."* "According to Justin, the Carthaginians also ate dogs."† Obviously the Hebrews could not join with the Heathens, in any religious festival, where the animals served to the worshipers were not "clean," to both

* Palfrey's Lectures, p. 269.

† Idem.

parties. This would be one of the safeguards, against the influence of the Pagan religion, upon the Hebrews.

935. "The Hebrews, says Lowman, killed for sacrifice and for food, what were sacred animals to their neighbors; and such as were unclean to the Hebrews, were holy among the heathens, as a swine to Venus, an owl to Minerva, a hawk to Apollo, an eagle to Jupiter, and a dog to Hecate; as the learned Bishop Patrick very justly observes. Origen falls into admiration of the wisdom of Moses, to pronounce all animals, which had a relation to demons, and were used as instruments of divination, to be unclean; and those to be clean, which were not so. For how many magical uses did the idolatry of the heathen nations make of reptiles and other things, forbidden by the Hebrew ritual? The Zabians had an offering, supposed to be very acceptable to the sun, of seven bats, seven mice, and seven other reptiles. Candia, the witch, is represented as using, in her enchantments, the blood of toads, and the feathers of owls."*

936. In some instances, however, the Heathens offered the same animals as the Hebrews. The sacrifices which Balaam required of Balak, were of bullocks and rams. But Balaam no doubt had some knowledge of the Hebrews; and he may on this occasion, have ordered such sacrifices, as would be pleasing to the God of Israel. He evidently intended to favor the Israelites.

Another passage:—

LEVITICUS XI.

24. And for these ye shall be unclean: whosoever toucheth the carcass of them shall be unclean until the even.

25. And whosoever beareth *aught* of the carcass of them shall wash his clothes, and be unclean until the even.

26. *The carcasses* of every beast

which divideth the hoof and ~~is~~ not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

27. And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcass

shall be unclean until the even.

28. And he that beareth the carcass of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

29. These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,

30. And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31. These *are* unclean to you among all that creep: whatsoever doth touch them, when they be dead, shall be unclean until the even.

32. And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33. And every earthen vessel whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and ye shall break it.

34. Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel, shall be unclean.

35. And every *thing* whereupon *any* *part* of their carcass falleth, shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for they are* unclean, and shall be unclean unto you.

36. Nevertheless, a fountain or pit, *wherein there is* plenty of water, shall be clean: but that which toucheth their carcass shall be unclean.

37. And if *any part* of their carcass fall upon any sowing-seed which is to be sown, it *shall be* clean.

38. But if *any* water be put upon the seed, and *any part* of their carcass fall thereon, it *shall be* unclean unto you.

39. And if any beast, of which ye may eat, die; he that toucheth the carcass thereof shall be unclean until he even.

40. And he that eateth of the carcass of it shall wash his clothes, and be unclean until the even; he also that beareth the carcass of it shall wash his clothes, and be unclean until the even.

41. And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.

42. Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

43. Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44. For I *am* the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45. For I *am* the LORD that bringeth you out of the land of Egypt, to be your God: ye shall therefore be holy, for I *am* holy.

46. This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth;

47. To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

LEVITICUS XX.

25. Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

26. And ye shall be holy unto me: for I the LORD *am* holy, and have severed you from *other* people, that ye should be mine.

937. The animals here named belong to that class properly called "creeping things." It is probable that they were sometimes eaten, or there would have been no occasion for forbidding the use of them as food. And we have reason to believe, that the nations of Western Asia, with whom the Hebrews would come

in contact the most, were far from being select as to the animals they made use of for food. It is highly probable that the translation is wrong in some of the instances here given. But as most or all of these animals were found in that country, there is but little gained, in showing that the translators have not used the proper word, to express the original, in individual cases. It is probable that weasel, mouse, chameleon, snail and mole, are properly translated. But lizard, tortoise, and ferret, appear to be different varieties of the lizard, and not separate animals.

938. The Egyptians and indeed all the Heathen nations ate many animals that were unclean to the Hebrews, and the intention of the law is to guard the latter against this practice. The Heathens also ate animals that died of disease, and animals that were torn by other animals. This the Hebrews were strictly forbidden to do. And the prohibition not to *touch* such kind of meat, aimed at the same thing. People could not *eat*, what they were not permitted to *touch*. The penalty for touching such meat is not severe, but it was all that was thought necessary to impose.

939. The particulars of the law are made to fit all the circumstances, that would be likely to attend such an act of disobedience. It was not easy to eat dead meat, without touching it; but if any one touched it, he was unclean, and must wash himself, and be unclean till evening. If he undertook to evade the law, without touching the forbidden object, he could not well wash it, whatever means he might employ for that purpose, without dropping some of it, or the water it was washed with, on some garment he might have about him. This would make the garment unclean.

940. If any vessel was used, to hold the forbidden meat, it became unclean, and must be washed, if it were wood; or broken, if it were earthen. Such

meat could not be boiled in a pot, nor baked in an oven, without the loss of the pot, or the oven, wherein it was cooked. Seed, on which such flesh might fall, accidentally, or the water that had been used to wash it with, if it was to be sown, was not made unclean; but if the water was taken and put upon the seed, (showing design and calculation,) it was unclean; whether the seed was to be sown or used in any other way.

CHAPTER XIX.

MURDER AND KINDRED CRIMES. (Continued.)

CONTENTS:—Waters of Separation; Eating Animals that died of Disease, or were torn of Beasts; A Running Issue; Accidental Uncleaness; Child Birth; Unclean Camp; A Dead Body.

941. The laws of Moses, relating to what is called uncleaness, were designed to accomplish several objects. One was, to increase the respect of the people for sacred services; as no one in any way unclean, either by personal exposure, by contact, or by proximity, was permitted to come near the sanctuary. Another, to keep in seclusion persons that were not in a proper condition to mingle in society, and to furnish an excuse to others for keeping away from persons in that condition. Another, to promote the health of the people, by keeping them away from those who have, or may have, contagious diseases; or diseases that produce an unwholesome atmosphere, if not positively contagious. And finally, to promote personal cleanliness, by rendering the opposite, disgusting and criminal.

942. We place the passages here that relate to uncleaness, because the prominent purpose, to which

all the others are, in some sense, subordinate and auxiliary, is the preservation of the health, and consequently the life, of the people.

Under this head we place the following particular:—

SECTION I.—WATERS OF SEPARATION.

NUMBERS XIX.

1. And the LORD spake unto Moses and unto Aaron, saying,

2. This is the ordinance of the law which the LORD hath commanded. saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:

3. And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face:

4. And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:

5. And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:

6. And the priest shall take cedar-wood, and hyssop, and scarlet, and

cast it into the midst of the burning of the heifer.

7. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9. And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin.

10. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

943. No one can doubt that this ceremony was allowed a place among the religious regulations of the Mosaic Law, in accommodation to some prevailing superstition among the people, which Moses did not think best to abolish. As it stands in his Code, we may reasonably presume that it is somewhat modified from what it was before. As it now is, we can not say it has any bad tendency; it may or may not have had a bad tendency before. And in an age when the magic arts were universally regarded with favor, and when they were associated with the religion of all nations, we had no right to expect, that the religion of Moses would be wholly free from practices of this kind, or at least, what would satisfy the people as a substitute. The substitute, here described, is harm-

less, but that it originated with God or Moses, we can not believe. It originated elsewhere, and is here only permitted. There are several examples, of the same kind, in the Mosaic ritual.

944. If it be said, that the Book does not say, they were permitted; but that God commanded them; that is true, but the fact does not, in any way, interfere with our opinion. Of course God commanded them, but he commanded them for the reason we have given. All wise legislators give laws to the people, that are adapted to their condition; and they will allow the people to have all the superstitions, that can not be safely removed; and especially where they do no harm. But they give all their commands alike, and do not always feel called upon to give the reasons.

945. I do not find it common, in the Code of Moses, to give reasons for the laws there laid down; and yet I suppose that no one will deny that there were reasons for all these laws. Nor do we think any one will presume to say, that the prevailing superstitions of the people, were not one of the considerations that had an influence in determining what laws and institutions should be established. Let this be admitted; and let there be sufficient prominence allowed it, and many of the difficulties, with which the old economy has been encumbered, will at once disappear. Otherwise these difficulties will remain, and much unnecessary infidelity will remain with them.

946. We have before shown, that the true principle on which all new governments must be based, requires a recognition of many of the existing institutions and practices, among the people, that are expected to obey the laws. Moses did not go to work, *de novo*, and make laws for the Hebrews. He went to work to change and modify existing laws, abating everything that was positively pernicious, but permitting many things that he did not personally approve, to be abated by degrees as the growing intelligence

of the nation would require, to which he added all new laws that were necessary.

947. Some things contained in his Code are superstitions, that had a venerable antiquity to favor them, and they could not be eradicated till a considerable change had been wrought in the people. They could not even be greatly modified, without positive danger to his whole system. Hence they stand in his Code as we find them. We may rest assured he changed them for the better as much as the people would bear, and it is certain that they seldom appear in the subsequent history of the Hebrew nation,—a pretty good evidence that they existed in his Code by permission, and not because they were, in themselves, either wise or beneficial.

948. If any one is disposed to regard them as foolish and absurd, we agree with him; but we have read enough of Paganism to know that they may have been much more foolish and absurd before they came into his hands.

949. *Red* animals were not regarded with favor by the Egyptians. They abused men who had red hair, and sometimes they carried this prejudice so far, that they put them to death, or offered them in sacrifice at the tomb of Osiris. So says Diodorus of Sicily. The god Typhon was, with the Egyptians, the god of evil; and they offered to him sacrifices of *red* bullocks. The *heifer* they did not offer in sacrifice at all; they used only the males for this purpose. The use of the *red heifer*, therefore, in the manner described in the Bible, was opposed to Egyptian ideas and practices, and was fitted to keep up a barrier between the two nations, which was necessary, in order to carry out the purpose of Moses, to correct and finally to do away with these superstitious practices.

950. The first thing Moses sought to do, was to turn all worship toward the right object,—the Supreme

Ruler of the universe. He makes use of existing institutions, with proper modifications, to reach this object; and this object accomplished, the next thing was, to do away with the institutions themselves.

951. It was important that due regard be paid to the sanctity of the place of worship; and all the regulations respecting uncleanness tended in this direction. Doctor Tappan says, "The regulations respecting the various kinds of uncleanness and of purgations, were so many barriers around the sanctuary of God, and tended to inspire the most personal veneration for it, and the most solicitous preparation to approach it acceptably—a privilege enhanced by the labor and difficulty that preceded its enjoyment."*

SECTION II.—EATING ANIMALS THAT DIED OF DISEASE, OR WERE TORN OF BEASTS.

EXODUS XXII.

81. And ye shall be holy men unto me: neither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.

LEVITICUS XVII.

15. And every soul that eateth that which died *of itself*, or that which was torn *with beasts*, (*whether it be* one of your own country, or a stranger) he shall both wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall he be clean.

16. But if he wash *them* not, nor bathe his flesh; then he shall bear his iniquity.

DEUTERONOMY XIV.

21. Ye shall not eat *of* any thing that dieth of itself: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou *art* an holy people unto the LORD thy God. Thou shalt not see the a kid in his mother's milk.

952. Flesh torn of beasts was not to be eaten, because the excitement of the last struggle of the animal would make the flesh unwholesome. Also, such flesh would be liable to be poisoned, as the animal by which the other was killed might be rabid. That which died of itself would of course be diseased, and necessarily unwholesome. It might be given to a stranger, or sold to an alien. This, says one, would be dishonest. Not if it was given or sold for just

* Lectures, p. 172.

what it was; and surely the law does not require that it be misrepresented. It could not be given to any one, unless he was willing to take it; nor sold to any one, not willing to buy it. Doubtless there were persons not subject to the exact discipline of the Hebrews, that would be glad of the gift, or even of the privilege of purchasing.

953. In one passage, it is said that the stranger shall not eat of such flesh; but in the other it is said that it may be given to a stranger. The explanation is, that, among the Hebrews, there were two classes of strangers; one class that had been circumcised, and another not. The first were subject to the same restrictions as the Hebrews, and enjoyed the same privileges, in most respects, but not so the other class. The latter did not submit to the usual rite, that made them citizens, and were not treated as citizens.

954. It was to these last, that the Hebrews might give or sell the flesh of an animal that died of itself, or was torn of wild beasts. Such persons had been in the habit of eating such flesh; and Moses does not require the people to interfere with this habit, so long as they did not become "naturalized."

SECTION III.—RUNNING ISSUE.

LEVITICUS XV.

1. And the LORD spake unto Moses and unto Aaron, saying,

2. Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, *because of* his issue he *is* unclean.

3. And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness.

4. Every bed whereon he lieth that hath the issue, is unclean: and every thing whereon he sitteth, shall be unclean.

5. And whosoever toucheth his bed, shall wash his clothes and bathe *himself* in water, and be unclean until the even.

6. And he that sitteth on *any* thing whereon he sat that hath the issue, shall wash his clothes and bathe *himself* in water, and be unclean until the even.

7. And he that toucheth the flesh of him that hath the issue, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8. And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9. And what saddle soever he rideth upon that hath the issue, shall be unclean.

10. And whosoever toucheth any thing that was under him, shall be unclean until the even; and he that beareth *any* of those things, shall wash

his clothes, and bathe *himself* in water, and be unclean until the even.

11. And whomsoever he toucheth that hath the issue (and hath not rinsed his hands in water) he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

12. And the vessel of earth that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

13. And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

14. And on the eighth day he shall take to him two turtle-doves, or two young pigeons, and come before the LORD, unto the door of the tabernacle of the congregation, and give them unto the priest:

15. And the priest shall offer them, the one *for* a sin-offering and the other *for* a burnt-offering; and the priest shall make an atonement for him before the LORD for his issue.

* * * * *

19. And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.

20. And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21. And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22. And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23. And if it be on *her* bed, or on any thing whereon she sitteth, when he toucheth it he shall be unclean until the even.

24. And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days: and all the bed whereon he lieth shall be unclean.

25. And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation; she *shall be* unclean.

26. Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28. But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

29. And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30. And the priest shall offer the one *for* a sin-offering, and the other *for* a burnt-offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31. Thus shall ye separate the children of Israel from their uncleanness: that they die not in their uncleanness, when they defile my tabernacle that is among you.

32. This is the law of him that hath an issue, and of *him* whose seed goeth from him, and is defiled therewith;

33. And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

955. Though we may think that this is carrying the matter of cleanliness to an extreme, yet all can see that it is a safe-extreme. And when we consider the condition of the Hebrews in the wilderness, living in close proximity, and a large number occupying the same tent, we shall see more propriety in these regulations; and they would not cease to be proper even

after the settlement in Canaan, though it would not be necessary to enforce them with the same care.

956. The evident object was to keep out from society a man or woman whose presence is disagreeable, and to furnish a good excuse for their friends and acquaintances to keep away from them, without giving offense. The person thus afflicted may not be to blame, but only unfortunate. Still, this is no reason why others should be made unhappy by his presence. If it be thought that a person so situated would suffer from neglect, as his friends would not come to see him, under such circumstances; the probability is, that the effect would be the opposite of this. The rule would tend to keep his own family and immediate friends at home; as, being unclean themselves, they would not seek society to the neglect of their appropriate duties to the sufferer.

957. It may be added, that these regulations *may* refer to cases of disease brought upon men by their crimes. The authors of the Septuagint translation, seem to have regarded the passage as referring to a disease of this kind, if indeed the word they use to express it, had the meaning then that it has now, as used by medical men. And there is no reason to doubt that it then had this meaning. Hence, if we take the Septuagint version, as being correct, we are led to admire still more the regulations of Moses, by which men and women that have rendered themselves unfit to live in respectable society, are excluded therefrom by law.

958. If the disease here referred to, were one that is liable to be imparted by contact or proximity, as it might be, these regulations were all the more important. And the caution required by these rules, would be scarcely less necessary, if it were something of a similar character, but not the same; as, where there is any great danger, it is always wise to be on the safe side. It is interesting to notice that we are not only

required to avoid a contact with evil, but we must keep away from whatever else has had contact with it. And if Moses desired to punish a man or woman for sins, that render them just objects of disgust and abhorrence, we can hardly conceive of a wiser or better mode of doing it, than to make them and every thing they touch, unclean, and fitted to impart uncleanness to others.*

LEVITICUS XV.

16. And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17. And every garment, and every skin whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18. The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the even.

DEUTERONOMY XXIII.

10. If there be among you any man that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp :

11. But it shall be, when evening cometh on, he shall wash *himself* with water : and when the sun is down, he shall come into the camp *again*.

959. The law specifies every form of uncleanness. The particularity may seem to us unnecessary ; and with our views, and in the state of society now existing, among enlightened and refined people, it is unnecessary ; as improprieties of this kind, are left to the prevailing sense of propriety and decency to regulate. We have sometimes wished, however, that our laws would condescend to notice manifest improprieties with equal particularity and emphasis ; and seek to correct them, by some definite means, such as we find employed even in this rude age of the world ; and not depend too much on a sense of propriety, that is not always found where we should expect it to exist. No offering is required, in this case, as in most other cases of uncleanness. The only thing required, is that which would tend, as much as any thing, to correct the evil by its effects on the system.

* See Clarke, *in loco*.

SECTION IV.—CHILD-BIRTH.

LEVITICUS XII.

1. And the LORD spake unto Moses, saying,

2. Speak unto the children of Israel, saying, If a woman have conceived seed, and borne a man child, then she shall be unclean seven days: according to the days of the separation for her infirmity shall she be unclean.

3. And in the eighth day the flesh of his foreskin shall be circumcised.

4. And she shall then continue in the blood of her purifying three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5. But if she bear a maid-child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying three-score and six days.

6. And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt-offering, and a young pigeon, or a turtle-dove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest:

7. Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath borne a male or a female.

8. And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering: and the priest shall make an atonement for her, and she shall be clean.

960. We may perhaps infer that the circumcision of the male child had an effect to shorten the period of uncleanness; or we may say that the difference between the two cases, was made, in conformity to an ancient opinion, among medical men, that the real uncleanness of the female child was much longer continued, than that of the male—an opinion we are assured did exist among medical men in ancient times; but whether it was prevalent in Egypt, or as far back as the time of Moses, we have no means of knowing.

961. We are inclined to believe that such an opinion did then and there exist, and that the law was given accordingly; for though it was not true, (and we suppose no intelligent physician will now claim that it is,) yet the laws of Moses were accommodated to existing opinions and practices; it being no part of their purpose to instruct men in medical science, but only to improve the social and moral condition of the people.

962. The offering, in this case, consists of a lamb and a turtle dove, or young pigeon, if the woman be

able; otherwise the usual offering of two turtle doves, or two young pigeons, is deemed sufficient. This may be regarded as the fee, that is paid to the priest, for his duty in the matter; and it is made to correspond, in part, with the ability of the person bringing the gift.

SECTION V.—UNCLEANNES IN CAMP.

DEUTERONOMY XXIII.

9. When the host goeth forth against thine enemies, then keep thee from every wicked thing.

10. If there be among you any man that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp:

11. But it shall be, when evening cometh on, he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*.

12. Thou shalt have a place also with-

out the camp, whither thou shalt go forth abroad:

13. And thou shalt have a paddle upon thy weapon: and it shall be when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back, and cover that which cometh from thee:

14. For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.

963. In a military camp, there would need to be the greatest possible care to prevent the accumulation of filth. And though what is here required may seem excessive; yet it is in perfect harmony with other regulations in the same Code relating to cleanliness. Such regulations, aimed, in part, and mainly, at the health of the people. But some allowance must be made for the prevailing notions respecting religion. No motive would be more efficacious, in producing obedience to this law, than the one here employed, namely, that God was with them in the camp.

SECTION VI.—TOUCHING A DEAD BODY.

NUMBERS XIX.

11. He that toucheth the dead body of any man shall be unclean seven days.

12. He shall purify himself with it on the third day, and on the seventh day *he shall be clean*: but if he purify not

himself the third day, then the seventh day he shall not be clean.

13. Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defleth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled

upon him, he shall be unclean; his uncleanness *is* yet upon him.

14. This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent shall be unclean seven days.

15. And every open vessel which hath no covering bound upon it, *is* unclean.

16. And whosoever toucheth one that is slain with the sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17. And for an unclean *person* they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:

18. And a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19. And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he *is* unclean.

21. And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22. And whatsoever the unclean *person* toucheth shall be unclean; and the soul that toucheth *it* shall be unclean until even.

964. Of course it was sometimes necessary to become unclean, and it is not to be looked upon as a crime, when the circumstances demand it; but there is no intimation that the penalty is remitted even in such cases. The advantage of the penalty consisted in keeping from places that are defiled by a dead body, all those whose services are not required. And the probability is, that the design was to correct some public abuses of this kind, that would be very apt to exist in such a community as that in Egypt, where extravagant attention was bestowed on the dead, and much trouble and expense resorted to, to embalm and keep the body.

965. No one can help seeing that the tendency of such a law, would be, to make a dead body an object of disgust, and correct the Egyptian superstition, relating to dead bodies. It is an interesting fact that no class of men is mentioned, among the Hebrews, whose business was to embalm the dead; though we know there was such a class in Egypt. Among the Hebrews, the priests were the physicians, as is evident from their having the determination of cases of

leprosy, but they certainly did not embalm the dead; for they were restrained from touching the dead more than any other class. From this it is evident, that one purpose of the law that restrained the approach to a dead body, was, to prevent the practice of embalming, that was so common in Egypt.

CHAPTER XX.

ADULTERY AND KINDRED CRIMES.

CONTENTS:— Unlawful Marriages; The Levirate Marriage; Adultery; Rape; Other Abominations; Marrying a Captive Maid; Prostitution; Marriage Encouraged; Test of Virginitv; Trial of Jealousy; Divorce.

EXODUS XX.

14. Thou shalt not commit adultery.

DEUTERONOMY V.

18. Neither shalt thou commit adultery.

966. Several of the commandments relate to extreme results. They are intended to include all the acts and motives preliminary to such results. To kill, is the extreme of a series of actions, pervaded by the same spirit, and tending in the same direction. Adultery, too, bears the same relation to all lascivious actions, prompted by the same passion, and tending the same way. To bear false witness, is the extreme of deception and falsehood. It is these intensified. No one can go farther in that direction.

967. We are, then, to include under the command, not to commit adultery, all actions that belong to the same family. And in connection with these, we must speak of all measures and institutions relating to this department of social life.

SECTION I.—UNLAWFUL MARRIAGES.

LEVITICUS XVIII.

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| <p>1. And the LORD spake unto Moses, saying,</p> <p>2. Speak unto the children of Israel, and say unto them, I <i>am</i> the LORD your God.</p> <p>3. After the doings of the land of Egypt wherein ye dwelt, shall ye not do: and after the doings of the land</p> | <p>of Canaan whither I bring you, shall ye not do: neither shall ye walk in their ordinances.</p> <p>4. Ye shall do my judgments, and keep mine ordinances, to walk therein: I <i>am</i> the LORD your God.</p> <p>5. Ye shall therefore keep my statutes and my judgments: which if a man do, he shall live in them: I <i>am</i> the LORD.</p> |
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968. This passage introduces the subject of unlawful marriages. It is obvious that the subject is introduced from necessity, to guard the Hebrews against certain practices that prevailed among the surrounding nations. There can be no doubt that the greatest social and moral abominations were practiced by those nations, not only furnishing a justification for their destruction by the judgments of God, but making the strictest measures indispensable to suppress them, and keep them out from the Hebrew people.

969. We would remark here, that all the portions of the Mosaic Code, that may be regarded as indelicate, were rendered necessary, by the existing state of society at that time; both in Egypt where the Hebrews had lived, and also in Canaan whither they were going. So long as those practices prevailed, (it being the design of the laws and institutions of the Hebrews to suppress them,) there was no other way but to name them and attach the severest penalties. We may add that the laws of our own country, make allusions and specifications that would not be ordinarily becoming in private conversation. This is unavoidable. So long as crimes of an indelicate character exist, they must be named, prohibited, and punished.

LEVITICUS XVIII.

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| <p>6. None of you shall approach to</p> | <p>any that is near of kin to him, to uncover <i>their</i> nakedness: I <i>am</i> the LORD.</p> |
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970. The prohibition against the marriage of near relations, we will see, constitutes the main subject of the laws we are about to notice. And in these laws, we shall see a marked distinction, between the practices here enjoined, and the prevailing customs of the Egyptians. "Truly," says Hengstenberg, "among no people of antiquity, was the moral feeling, with reference to marriage, among relations, so blunted, as among the Egyptians. Diodorus says, it is, contrary to the common custom, lawful among the Egyptians, to marry a sister; since such a union, in the case of Isis, was so fortunate. Pausanius says of Philadelphus, who married his sister: He in this did that which was by no means lawful, among the Macedonians, but entirely in accordance with the laws of Egypt, over which he ruled. Philo relates of the Egyptian lawgiver, that he gave permission to all to marry their sisters." Layard says, that, among the Bedouins, a girl can not be forced to marry a man she does not like, unless he be a cousin, in which case the law obliges her to marry him.*

LEVITICUS XVIII.

7. The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: *she is* thy mother, thou shalt not uncover her nakedness.

8. The nakedness of thy father's wife shalt thou not uncover: *it is* thy father's nakedness.

LEVITICUS XVIII.

9. The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.

LEVITICUS XX.

11. And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death: their blood *shall be* upon them.

DEUTERONOMY XXII.

30. A man shall not take his father's wife, nor discover his father's skirt.

LEVITICUS XX.

17. And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness: *it is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness: he shall bear his iniquity.

11. The nakedness of thy father's wife's daughter, begotten of thy father, (*she is thy sister*) thou shalt not uncover her nakedness.

10. The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for theirs *is* thine own nakedness.

12. Thou shalt not uncover the nakedness of thy father's sister: *she is thy father's near kinswoman*.

13. Thou shalt not uncover the nakedness of thy mother's sister: for *she is thy mother's near kinswoman*.

14. Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: *she is thine aunt*.

15. Thou shalt not uncover the nakedness of thy daughter-in-law: *she is thy son's wife*, thou shalt not uncover her nakedness.

16. Thou shalt not uncover the nakedness of thy brother's wife: *it is thy brother's nakedness*.

17. Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for they are her near kinswoman: it is wickedness*.

18. Neither shalt thou take a wife to her sister, to vex *her*, to uncover her nakedness, besides the other in her *life-time*.

19. And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

20. And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

12. And if a man lie with his daughter-in-law, both of them shall surely be put to death: they have wrought confusion; their blood *shall be* upon them.

21. And if a man shall take his brother's wife, *it is an unclean thing*: he hath uncovered his brother's nakedness; they shall be childless.

14. And if a man take a wife and her mother, *it is wickedness*: they shall be burnt with fire, both he and they: that there be no wickedness among you.

The law of Moses does not allow near relations to marry. In this it differs from the laws of all other ancient nations, at least in many particulars.

971. The relations, that are not to marry, are specified in the foregoing passages. A man is not to marry his mother, nor the wife of his father, though she be not his mother. Of course the reference is not to a marriage, during the life of the father. It is to such a marriage, at any time; before the father's death, *and* afterwards. The punishment for such an offense is death. A man must not marry his sister;

neither his *own* sister, as we are accustomed to say, nor his *half* sister. "He shall bear his iniquity." He shall suffer death, is the meaning undoubtedly. The analogy in other instances makes this plain.

972. The grand-daughter is not to be married, but this does not include the daughter of a son's wife, or the daughter of a daughter's husband. There must be no marriage with an aunt, either on the father's or mother's side; nor with an uncle, or an uncle's wife. It was not always on account of the mingling of blood, that these prohibitions were given. It was to cut off all expectation of a union, with the person referred to, which might lead to evil consequences, during the life of the parties, that would grow out of such expectation. "They shall die childless;" they shall not be permitted to live and raise children.

973. Marriage with a son's wife, is forbidden. This must not be, during the life of the son, nor afterwards. The penalty is death. A man must not marry his brother's wife. It is easy to see, that brothers, living together in the same house, as is often done, there might grow up an intimacy between the brother and the wife, that might lead to serious results, perhaps the murder of the husband, or the divorce of the parties, to obtain the wife; when no such thing would occur, if a marriage could not be effected afterwards. Such a marriage was punished with death. There seems a difficulty to reconcile this law, with another that *required* a man to marry the brother's wife, when the brother died childless. We will give our views of the two passages, when we come to the other passage.

974. There should be no marriage with a woman and her daughter. Here the same reason exists, to forbid marriage, that we suggested in the preceding example. If a man married a wife, having a daughter, he might become enamored of the latter, and seek to get rid of his old wife, with a view to take the *young* one. He might come at his object, by assas-

sination, or by divorce; but knowing that he could not marry the daughter, he would be the better suited with the mother.

975. Neither was there to be a marriage with a son's daughter, or daughter's daughter; either for the same reason, as the above, or because the ages of the parties would make such marriage unsuitable. The punishment, in this case, is burning. A man must not marry a wife, and then marry her sister, during the life time of the former. But the punishment is not stated.

SECTION II.—THE LEVIRATE MARRIAGE.

DEUTERONOMY XXV.

5. If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

6. And it shall be, *that* the first-born which she beareth, shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel.

7. And if the man like not to take his brother's wife, then let his brother's wife go up to the gate of the

elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother,

8. Then the elders of his city shall call him, and speak unto him: and if he stand *to it*, and say, I like not to take her,

9. Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from of his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house

10. And his name shall be called in Israel, The house of him that hath his shoe loosed.

976. The marriage here required is technically called the Levirate marriage. The object of this requisition is stated in the passage. It was that the deceased brother might have a first born to perpetuate his name, and preserve his family in Israel. I think it is plain that this was not required, unless the deceased brother was himself a first born. The genealogy was kept through the first born. And the necessity of furnishing the deceased brother with a first born, to perpetuate his family, implies that the deceased must himself have sustained this relation to his father.

977. With this view, there is no contradiction, between this passage, and Leviticus xviii. 16, xx. 21; the one requiring the marriage of a brother's wife, *in this particular case*; and the others, forbidding the marriage of a brother's wife, *except in the case laid down*. The one is a specific arrangement, the other a general one; and thus neither conflicts with the other. The sequel was the public exposure of a man, who preferred to indulge his individual taste in a matter of this kind, rather than to preserve the genealogy of a deceased brother, which, in those days, was deemed an important consideration. "To spit in the face," does not mean necessarily what the translation expresses; but it means, "to spit before his face," which, among some of the eastern tribes, was regarded as a great insult.

978. It is not improbable, however, that there is here a reference to a practice, found to have existed in some of the eastern countries, wherein a woman, in giving testimony against her husband, was not required to speak what was immodest or unbecoming; but was permitted to give her assent to certain charges, against him, by taking off her sandal and spitting on it. With this view, the spitting was on the face or surface of the sandal, and not in the face of the man. And the shoe was taken from *his* foot, and not from hers.

SECTION III.—ADULTERY.

LEVITICUS XVIII.

20. Moreover, thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

CHAPTER XX.

10. And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his

neighbour's wife, the adulterer and the adulteress shall surely be put to death.

DEUTERONOMY XXII.

22. If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

979. There is no difficulty in understanding this.

The crime is plain, and the punishment just. The law regards the parties as equally guilty, and it punishes both alike. If any crime, in the whole catalogue of human sins, is deserving of death, it is the one here referred to. If a man take the life of another, he is punished with death in most countries; but if he do *worse* than that, he is let off with a fine of a few dollars. The Hebrew Code estimates things more righteously than most modern systems.

DEUTERONOMY XXII.

23. If a damsel *that is* a virgin be betrothed unto an husband, and a man find her in the city, and lie with her;

24. Then he shall bring them both out unto the gate of that city, and ye

shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

980. Here it is evident that a betrothal was regarded the same as a marriage, in the Hebrew Code; and the same punishment is inflicted for violating the marriage obligation, in the one case, as in the other. The punishment in this case was stoning. Why it was burning in some cases, and stoning in others, we may not determine. It is probable that the burning was a post mortem punishment. The burning was added for disgrace and this would make burning the severer infliction. The Jews have been known, from the most ancient times, to have placed a high value on an honorable burial.

SECTION IV.—SEDUCTION.

EXODUS XXII.

16. And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

17. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

LEVITICUS XIX.

20. And whosoever lieth carnally with a woman that is a bond-maid betrothed to an husband, and not at all redeemed,

nor freedom given her; she shall be scourged: they shall not be put to death, because she was not free.

21. And he shall bring his trespass-offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass-offering.

22. And the priest shall make an atonement for him with the ram of the trespass-offering before the LORD for his sin which he hath done; and the sin which he hath done shall be forgiven him.

981. In the first example, the woman is not put to death, but only scourged, which would be more or less severe, according to the nature of the circumstances, that determined her guilt. It is obvious, that all cases of this kind would not be precisely alike; some would involve more guilt and some less. The man is made to pay a fine. It would not be right to punish him, with death, unless the other party was so punished. He was to bring a ram, as an offering to the priest, and his crime should be forgiven. The public exposure of his guilt, and the consequent disgrace, was his punishment.

982. The maid that was not betrothed, that is, that had no engagement to interfere, (as there was in the other case,) should be taken as a wife by her seducer. But if the father refused (parents did the marrying in those days,) then the seducer should pay the usual dowry of virgins. The amount of this dowry, is not stated. It was probably such as was agreed upon by the parties, or such as was *customary*. We would suggest, as a reason why the bond maid was scourged, and not put to death, that her condition might furnish some excuse for her crime, not presumed to exist with those that were free; and farther, that putting her to death, would be an act of injustice to the owner, who is not presumed to be to blame in the matter.

SECTION V.—RAPE.

DEUTERONOMY XXII.

25. But if a man find a betrothed damsel in the field, and the man force her, and lie with her; then the man only that lay with her shall die:

26. But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter:

27. For he found her in the field, and

the betrothed damsel cried, and *there was* none to save her.

28. If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29. Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

983. This may be a greater sin than adultery; but

where the punishment of the former was death, the latter could not be punished more than that. In this case, the punishment was death where the damsel was betrothed; but where the damsel was not betrothed, the man was made to pay the father thirty shekels of silver, and marry the daughter, without the usual right to divorce her as long as she lived. In other cases, wives could be divorced; but in such cases as the foregoing, they could not be. The object was to prevent men from marrying the woman, to avoid other punishment, and then becoming divorced. It was no slight punishment, to be obliged to marry a woman of this character, with no possibility of divorcing her, whatever crime she might be guilty of. But then, on the other hand, it was not right to give the husband the power to divorce a woman, for doing with others, no worse a crime, than she had done with him.

SECTION VI.—OTHER ABOMINATIONS.

EXODUS XXII.

19. Whosoever lieth with a beast shall surely be put to death.

LEVITICUS XVIII.

23. Neither shalt thou lie with any beast to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto: it is confusion.

CHAPTER XX.

15. And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast; they shall surely be put to death; their blood *shall be* upon them.

984. It appears that this abomination was practiced, to some extent, by the Heathen nations, more particularly by the Egyptians. Indeed, the Egyptian doctrine of Metempsychosis or Transmigration, tended directly to induce this crime. With their views there was really no difference between men and animals, except in form; since the animals had human souls within them, as much as men. It is not, however, a matter of inference, but of historical truth, that this crime was practiced in Egypt, both by males and

females, as one of the above passages implies. It is stated by Pindar, Strabo, Clemens Alexandrinus, and others. Herodotus says a case of this kind took place, while he was in Egypt.

LEVITICUS XVIII.

19. Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

CHAPTER XX.

18. And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

985. The reference is undoubtedly to a husband and wife. The punishment is excommunication.

LEVITICUS XVIII.

22. Thou shalt not lie with mankind, as with womankind: it is abomination.

CHAPTER XX.

13. If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

986. It is difficult to understand what is meant in these passages. We prefer to offer no conjectures.

DEUTERONOMY XXII.

5. The woman shall not wear that which pertaineth unto a man, neither

shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God.

987. The propriety of this precept can be seen at once, and it does not require extended remark. All nations have observed it, unless in states of society that were exceedingly corrupt. There was a statue of Venus, in the Island of Cyprus, which was worshiped by men in women's clothes, and women in men's. Maimonides tells us, that he found, in an old magical book, a precept, enjoining that men should stand before the statue of Venus, in the ornamental garments of women; and women, in the armor of men, before the statue of Mars.* The foregoing pre-

* Wines, p. 268.

cept was designed to put an end to such practices. It is because there was a statue to Venus, in the Isle of *Cyprus*, that we call female worshipers of that goddess, "Cyprians."

SECTION VII.—MARRYING A CAPTIVE MAID.

DEUTERONOMY XXI.

10. When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou has taken them captive,

11. And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

12. Then thou shalt bring her home to thine house, and she shall shave her head, and pare her nails:

13. And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14. And it shall be, if thou have no delight in her, then thou shalt let her go whither she will: but thou shalt not sell her at all for money; thou shalt not make merchandise of her, because thou hast humbled her.

988. This provision was probably designed to guard against an indiscriminate indulgence, after the capture of a city,—a practice very generally allowed in ancient warfare. One can easily see that the tendency would be in that direction. The arrangement, too, pays due regard to the feelings of the captive, and allows her a suitable time to recover from her grief, and become accustomed to her new situation, before she enters upon the duties of wife. If, in this case, her husband was not pleased with her, he could not, as with other captives, reduce her to servitude, or sell her into bondage, but he must let her go free.

989. The principle here involved would require, that all captive maids, that were treated as wives, should be allowed their freedom. This would make a man's interest to protect his virtue, after the capture of a hostile city; and this, we may readily believe, would be a powerful restraint on the passions of men under such circumstances. Most men would rather have the *price* of their captives, than sacrifice this, for a moment's sensual gratification.

SECTION VIII.—PROSTITUTION.

LEVITICUS XIX.

29. Do not prostitute thy daughter to cause her to be a whore: lest the land fall to whoredom, and the land become full of wickedness.

CHAPTER XXI.

9. And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

DEUTERONOMY XXIII.

17. There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.

18. Thou shalt not bring the hire of a whore, or the price of a dog into the house of the LORD thy God for any vow: for even both these *are* abomination unto the LORD thy God.

990. The first example here given was an aggravated case, and therefore the severity of the punishment. That this class of characters were generally treated in this way, does not seem evident, unless they violated some of the laws relating to this subject as given elsewhere. It is evident they might pursue their unworthy practices, without violating them. And though it is expressly said that there should be none of these persons among the Hebrews, it is not said how they were to be punished, except in the case above, where disgrace was brought upon the priesthood.

991. It may seem incredible to us, but it admits of the fullest proof, that prostitution was a part of Heathen worship. And in some of the temples, large numbers of females were kept, and the price of their shame went to the support of their priests. It was against such practices that the above precepts were directed. The crime referred to, was not only to be suppressed, in the country generally; but it was not to be indulged, even under the pretence of supporting the worship of God,—a most singular qualification, it seems to us at the present day.

CONCLUSION.

LEVITICUS XVIII.

24. Defile not ye yourselves in any of

these things: for in all these the nations are defiled which I cast out before you:

25. And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

26. Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you:

27. (For all these abominations have the men of the land done, which *were* before you and the land is defiled;)

28. That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29. For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people.

30. Therefore shall ye keep mine ordinance, that *ye* commit not *any one* of

these abominable customs, which were committed before you, and that ye defile not yourselves therein: I *am* the LORD your God.

LEVITICUS XX.

22. Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land whither I bring you to dwell therein, spue you not out.

23. And ye shall not walk in the manners of the nations which I cast out before you: for they committed all these things, and therefore I abhorred them.

24. But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, which have separated you from *other* people.

992. The foregoing laws were intended expressly to keep from the Hebrews, such wicked and abominable practices, as were common with the Egyptians, with whom they had lived for many generations; and with the nations of Canaan, whom they were to drive out of the land; and with other nations that would surround them, and whose influence they would have to encounter, after their settlement in Canaan.

SECTION IX.—ENCOURAGING MARRIAGE.

DEUTERONOMY XXIV.

5. When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business; *but* he shall be free at home one year, and shall cheer up his wife which he hath taken.

CHAPTER XX.

When thou goest out to battle against thine enemies, and seest horses, and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

2. And it shall be when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

3. And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not trem-

ble, neither be ye terrified because of them:

4. For the LORD your God *is* he that goeth with you, to fight for you against your enemies, to save you.

5. And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not dedicated it? let him go and return unto his house, lest he die in the battle, and another man dedicate it.

6. And what man *is he* that hath planted a vineyard, and hath not *yet* eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.

7. And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8. And the officers shall speak further unto the people, and they shall

say, What man *is there that is fearful and faint-hearted?* let him go and return unto his house, lest his brethren's heart faint as well as his heart.

9. And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

993. Plainly the intention of this law is to encourage marriage, both to prevent the evil practices above enumerated, and to build up the nation. The last passage relates mainly to marriage, for though building a house and planting a vineyard, are also mentioned, these things would more frequently occur after marriage, or shortly before, than at any other time. It was just as important, to build houses, plant vineyards, and make other domestic and internal improvements; and so make the nation strong and powerful, as it was to provide an army with which to defend it.

SECTION X.—TEST OF VIRGINITY.

DEUTERONOMY XXII.

13. And if any man take a wife, and go in unto her, and hate her,

14. And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

15. Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity unto the elders of the city in the gate:

16. And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her,

17. And lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virgin-

ity. And they shall spread the cloth before the elders of the city.

18. And the elders of that city shall take that man and chastise him;

19. And they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

20. But if this thing be true, *and the tokens of* virginity be not found for the damsel:

21. Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die; because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

994. It is obviously a great sin to be married, when unworthy to occupy that position. And if the husband honestly thinks that he has reason to distrust his wife's purity, he doubtless should be furnished with the best proofs the nature of the case admits of, to *satisfy* him. On the other hand, if the proofs are

wanting,—in other words, if it appear that the confidence of her husband has been abused, there should be the same punishment inflicted on the offender, as if the offense had been committed after marriage. That is the view the Hebrew legislator took of this matter.

995. It would seem to have been the custom among the Hebrews, for parents to preserve the signs of virginity in the house, to provide for such a contingency as is here specified. The precise nature of the evidence is not defined. Whiston, the translator of Josephus, makes the following remarks respecting them:—"These *tokens of virginity*, as the Hebrew and Septuagint style them, Deuteronomy xx. 15, 17, etc., seem to me very different from what our later interpreters suppose. They appear rather to have been such close fitting garments, as were never put off virgins, after a certain age, till they were married, but before witnesses; and which, while they were entire, were certain evidences of such virginity."*

SECTION XI.—TRIAL OF JEALOUSY.

NUMBERS V.

11. And the LORD spake unto Moses, saying,

12. Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

13. And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner*:

14. And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15. Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley meal: he

shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

16. And the priest shall bring her near, and set her before the LORD:

17. And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take and put *it* into the water:

18. And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy-offering: and the priest shall have in his hand the bitter water that causeth the curse:

19. And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness *with another* instead of thy hus-

* Ant. C. 8, Sec. 23, Note.

band, be thou free from this bitter water that causeth the curse:

20. But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee besides thine husband:

21. Then the priest shall charge the woman with an oath of cursing; and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell:

22. And this water that causeth the curse shall go into thy bowels to make *thy* belly to swell, and *thy* thigh to rot: And the woman shall say, Amen, amen.

23. And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water:

24. And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter.

25. Then the priest shall take the jealousy-offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar:

26. And the priest shall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterwards shall cause the woman to drink the water.

27. And when he hath made her to drink the water, then it shall come to pass, *that* if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot, and the woman shall be a curse among her people.

28. And if the woman be not defiled, but be clean: then she shall be free, and shall conceive seed.

29. This *is* the law of jealousies, when a wife goeth aside *to another* instead of her husband, and is defiled;

30. Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31. Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

996. It is hardly to be presumed that any man would require this test of his wife's fidelity, unless he had the best of reasons for regarding her as guilty, and desired to be rid of her, and have her properly punished. It is not to be presumed, on the other hand, that a woman, if she was guilty, would submit to this test to cover up her guilt, rather than to confess her sin at once and receive the penalty of the law. And if she were not guilty, it would not often occur that the test would be resorted to, as such a wife would, in most cases, be able to satisfy her husband of her innocence.

997. In case the test was resorted to, we have reason to believe, that the attendant circumstances would make the guilt or innocence of the woman, obvious to the priest; and the bitter waters would be suited to the condition of the accused; and would, as a consequence, be harmless or otherwise. It will be seen *that* there are two instances of giving water to the

woman. Indeed, there is a plain distinction between what is called the "bitter water," and the other; the latter being the same as that mentioned in connection with the offering. This is not called bitter water, nor would the dust of the floor necessarily make it bitter.

998. It seems to me quite evident that the bitter water, was a substance understood to be poisonous, and kept for such occasions. The effect, however, was not always death; but it was destruction to her ability to bear children. If the circumstances of the trial made the woman's guilt evident, the bitter water was given, and allowed to produce its consequences. The water, that was afterwards given, did not interfere with the result. But, on the other hand, if it was evident that the woman was innocent, the bitter water was indeed given, but the water afterwards given, contained an antidote that annulled the effects.

999. In some other parts of the world, a similar test has been employed to determine the guilt or innocence of persons, both in respect to this and sundry other crimes. Generally a system of torture has been resorted to. Certainly the above is an improvement upon that. Says Kitto:—"The original usage, which it was designed to mitigate, was probably of the kind which we still find in Western Africa, where, when a party is accused of murder, adultery, or witchcraft, if he denies the crime, he is required to drink the red water; and on refusing is deemed guilty of the offense. But in Africa, the drink is highly poisonous itself, and if rightly prepared, the only chance of escape is the rejection of it by the stomach."*

1000. There can be no doubt that the test is one to which the people had been accustomed before, and is retained with such modifications as Moses thought proper to make. We have no reason to suppose that the institution was original with Moses. It existed before, and it could not all at once be abolished.

* *Art. Adultery.*

That it did not long remain among the Hebrews, is evident from the fact, that we hear no more of it, in the subsequent history of the nation. It is quite probable that the lawgiver intended this result, and shaped the institution so as most effectually to bring it about.

1001. If it be objected, that our exposition of this subject, does not admit of there being any special interposition of divine power, in producing the effect ascribed to the bitter water, while the passage seems to convey the impression that the result was miraculous, we reply, *Does the passage seem to convey such an impression?* and to whom, except to such as see wonders and marvels in every thing? There is nothing said to justify such an opinion, but rather the contrary. Why call the water "*bitter water*," unless it was understood to be poisonous? Perhaps it was poisonous, and the miracle consisted in preventing the bad effects, when the woman was innocent. It might as well be this way as the other, but the passage says nothing about either.

1002. Again, it may be thought that our interpretation makes the priest to practice deception, in giving an antidote to the bitter water, when he thought the woman was innocent. It could not have been deception, if the whole thing was understood by all the parties; and who shall say that it was not so understood? We think it was, and we find nothing in the passage to indicate that we are mistaken.

1003. But, finally, it will be said that there was no use in giving the poison to the woman, whom he deemed innocent. True, but he might not be satisfied, whether she was innocent or not, till this had been done. Few persons can cover up and conceal their guilt, when they see themselves standing on the brink of destruction, though they may by extraordinary self possession, do so till that time.

1004. It may be added, however, that we need not regard this trial as being necessarily infallible. We

may admit that the priest might sometimes make mistakes. He might give the antidote, when he ought not, or he might withhold it, when he ought to give it. But this is no more than what belongs to all human tribunals; and there is nothing in the passage to make any careful, prudent person believe that this was any other than a human test. The priest, we may reasonably presume, would give the woman the benefit of any doubt, he might entertain, as should be done in any other similar case.

SECTION XII.—DIVORCE.

DEUTERONOMY XXIV.

1. When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

2. And when she is departed out of his house, she may go and be another man's wife.

3. And if the latter husband hath

her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;

4. Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD; and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

1005. It is probable that the cause of divorce as here stated (though the language is indefinite,) was understood to be the same fault, as suspected in the wife, alluded to in the preceding passage. Hence we can easily see, that the trial of jealousy, would seldom be resorted to, as the husband would sooner put away his wife, than require this trial; and the wife would sooner be put away than submit to it. The author of this law of divorce, might have shaped the law with a view to this result, being desirous of doing away with a form of trial, having its foundation only in ignorance and superstition.

1006. The system of Moses has been censured on account of the ease with which it permits divorce. But those who urge this objection, do not consider that this very circumstance gives the law of divorce

its principal value; since, in the state of society then existing, a more stringent arrangement would have led to a more general corruption of the morals of the people. For when men can not be divorced, when they think they have good reasons for being, they will be very likely to disregard their marriage obligations, and plunge into dissipation and crime. It can not be doubted, therefore, that a larger average of virtue is secured by such a law as that of Moses, than by a more stringent one.

CHAPTER XXI.

THEFT AND KINDRED CRIMES.

CONTENTS:—Larceny of a Man; Larceny of Property; Trespass; Property Received in Trust; Concerning Real Estate; Rights of Primogeniture; Stray Cattle; Fugitive Slaves; Damages; Weights and Measures; Landmarks.

EXODUS XX.

15. Thou shalt not steal.

DEUTERONOMY V.

19. Neither shalt thou steal.

1007. This commandment, also, expresses an ultimate result. It is injustice and fraud intensified. It comprehends all acts that aim at the attainment of another's property without an equivalent. We place under this head the following topics:—

SECTION I.—LARCENY OF A MAN.

EXODUS XXI.

16. And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

DEUTERONOMY XXIV.

7. If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.

1008. In a community where men are bought and sold, it is perfectly possible to steal men,—to take them violently away from one part of the country, and sell them as slaves, in another part of the country. In the case supposed, the person was a free man, and one of the Hebrews; and this being so, the thief was guilty of a great crime, and was punished with death. If the stolen man were a servant before the theft, or were not a Hebrew, the punishment might have been less severe, and might not have been. Probably it would have been; but the law does not relate to a case of this kind.

SECTION II.—LARCENY OF PROPERTY.

EXODUS XXII.

- | | |
|---|--|
| <p>1. If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.</p> <p>2. If a thief be found breaking up, and be smitten, that he die, <i>there shall</i></p> | <p>3. If the sun be risen upon him, <i>there shall be blood shed</i> for him; <i>for</i> he should make full restitution: if he have nothing, then he shall be sold for his theft.</p> <p>4. If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.</p> |
|---|--|
- no blood *be shed* for him.

1009. For an ox stolen, or a sheep, and killed or sold to another, the penalty was five oxen or four sheep, for one ox or one sheep stolen. But when the animal was still alive, and not sold, the penalty was only double. The reason of this difference, is not clearly apparent, except it is that the first indicates a greater degree of guilt. Moreover, it would more likely involve others in difficulty, and therefore it should be guarded against by means of a greater penalty.

1010. The reference is, to breaking through a house, or any other enclosure where property was kept. If the thief were killed, it being in the night, there should be no blood shed for the criminal. But in the morning, when the thief could be known, he was not to be killed; but the fine for the theft should be im-

posed ; and in case of his inability to pay it, he should be sold as a slave and restitution be made.

DEUTERONOMY XXIII.

24. When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill, at thine own pleasure ; but thou shalt not put *any* in thy vessel.

25. When thou comest into the standing-corn of thy neighbour, then thou mayest pluck the ears with thine hand : but thou shalt not move a sickle unto thy neighbour's standing-corn.

1011. The people were to be generous towards each other ; and no man should be guilty of theft, who did no more than what is here described. The inference is, that the man who would find fault with this liberty, on the part of his neighbor, was deemed unworthy of being a Hebrew. It will be remembered that when the disciples of Jesus, on one occasion, plucked a few heads of wheat, (not ears of corn as the translators have it,) the Pharisees complained of them, not for stealing, but for breaking the sabbath. They could not make theft of it, for the law allowed this liberty. The law had an encouraging aspect. It was equivalent to saying, that there never would be such scarcity, in the land which they were about to inhabit, as to make a few grapes, or a small amount of wheat, a matter of any importance.

SECTION III.—TRESPASS.

EXODUS XXII.

5. If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field : of the best of his own field, and of the best of his own vineyard shall he make restitution.

* * * * *

7. If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house ; if the thief be found, let him pay double.

8. If the thief be not found, then the master of the house shall be brought unto the judges, *to see* whethor he have put his hand unto his neighbour's goods.

9. For all manner of trespass, wheth-

er it be for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing which *another* challengeth to be his : the cause of both parties shall come before the judges ; *and* whom the judges shall condemn, he shall pay double unto his neighbour.

NUMBERS V.

5. And the LORD spake unto Moses, saying,

6. Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty ;

7. Then they shall confess their sin which they have done ; and he shall

recompense his trespass with the principal thereof, and add unto it a fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.

8. But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; besides the ram of the atonement, whereby an atonement shall be made for him.

9. And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

10. And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

1012. The justice of these regulations is very apparent. If we were to make any objection to these laws, we should say that the penalties were not so severe as we should expect. But what the Mosaic Law loses in this regard, it makes up by the certainty of punishment. In general its penalties are light; but, on the other hand, it allows of no substitutes, and it provides no way of escape to the really guilty.

1013. There is an apparent discrepancy between two of the above passages, the one requiring that double the value be paid to the owner of the property, or to the person injured; and the other, adding only one fifth to the value. The two cases are not parallel. In the one case, there is a law suit, between the parties, and the judges have to decide the matter; in the other, the trespasser comes forward and confesses his fault; and besides the fifth part added to the amount of the trespass, he brings a ram to make an atonement. The design seems to be to encourage men to confess their wrongs, rather than to contest the matter, in a court of justice; which, besides the trouble and expense, would engender more or less ill feeling.

SECTION IV.—PROPERTY RECEIVED IN TRUST.

EXODUS XXII.

10. If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast to keep: and it die, or be hurt, or driven away, no man seeing *it*:

11. *Then* shall an oath of the LORD be between them both, that he hath

not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make *it* good.

12. And if it be stolen from him, he shall make restitution unto the owner thereof.

13. If it be torn in pieces; *then* let him bring it *for* witness, and he shall not make good that which was torn.

1014. If a man receives goods to keep, he is held responsible, unless he can show that they have been stolen, or have been lost, with no fault of his. In such a case, in the absence of other means of arriving at the truth, a man's oath is received, and that is made decisive. There was great propriety in this, in the case here stated; for a man would not be likely to leave his property, in the care of another, whom he would be unwilling to believe under oath.

EXODUS XXII.

14. And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he shall surely make *it* good.

15. *But* if the owner thereof *be* with it, he shall not make *it* good: if it *be* an hired *thing*, it came for his hire.

1015. The owner not being with the animal, the whole responsibility rested upon the borrower. But if the owner was with it, and had the management and control of it, the responsibility and control rested upon him.

SECTION V.—CONCERNING REAL ESTATE.

NUMBERS XXVII.

1. Then came the daughters of Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2. And they stood before Moses, and before Eleazar the priest, and before the princes, and all the congregation, *by* the door of the tabernacle of the congregation, saying,

3. Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons.

4. Why should the name of our father be done away from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father.

5. And Moses brought their cause before the LORD.

6. And the LORD spake unto Moses, saying,

7. The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren: and thou shalt cause the inheritance of their father to pass unto them.

8. And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9. And if he have no daughter, then ye shall give his inheritance unto his brethren.

10. And *if* he have no brethren, then ye shall give his inheritance unto his father's brethren.

11. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Is-

rael a statute of judgment, as the LORD commanded Moses.

CHAPTER XXXVI.

1. And the chief fathers of the families of the children of Gilead, the son of Machir the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

2. And they said, The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

3. And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribes whereunto they are received: so shall it be taken from the lot of our inheritance.

4. And when the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5. And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well.

6. This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry.

7. So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.

8. And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9. Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10. Even as the LORD commanded Moses, so did the daughters of Zelophehad:

11. For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brother's sons:

12. *And* they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

13. These *are* the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan *near* Jericho.

1016. This arrangement being intended to prevent injustice, here seems the proper place to speak of it. As every tribe was to have a particular portion of Canaan, and that portion was to be divided to all the families of the tribe, the case here brought to view did offer serious difficulties. It would be obviously unjust to deprive the daughters of the inheritance, when there were no sons to receive it; and it would be exceedingly inconvenient for them to retain the inheritance, and marry into another tribe, and remove, as in that case they must, into another part of the country.

1017. The matter was adjusted in the best possible

way. The daughters of Zelophehad were allowed the inheritance; but they were restricted to the tribe to which they belonged, and were not allowed to marry into another; and this decision was made to determine all similar cases that might thereafter arise. It does not appear that there was any restriction in marriage, among the tribes, except the one here brought to view; and this is an instance that would not often occur.

SECTION VI.—RIGHTS OF PRIMOGENITURE.

DEUTERONOMY XXI.

15. If a man have two wives, one beloved, and another hated, and they have borne him children, *both* the beloved and the hated; and *if* the first-born son be hers that was hated:

16. Then it shall be, when he maketh his sons to inherit *that* which he hath, *that* he may not make the son

of the beloved first-born, before the son of the hated, *which is indeed* the first-born:

17. But he shall acknowledge the son of the hated *for* the first-born, by giving him a double portion of all that he hath: for he *is* the beginning of his strength; the right of the first-born *is* his.

1018. The first born was a privileged member of the family. His portion of the father's property was twice as much as that of any other son; and the genealogy of the family was reckoned through him. This being so, it was not permitted to a man to deprive his first born of the usual privileges of his position; because the mother was not as much an object of favor, as some other wife. The object of this law was not so much to favor the first born, as it was to protect the rights of the other children. The practice appears to have prevailed, before the time of Moses, of giving the first born the whole of the estate. On the other hand, the first born had sometimes been deprived of his rights, either on account of some fault of his, or through the influence of another wife, who wished her first born son to occupy that position.

1019. Cain was the first born; but having slain his brother, the genealogy of Adam was reckoned through Seth. Ishmael was born before Isaac; but the impor-

tunity of Sarah prevailed; and Isaac was reckoned as the first born; and all his father's estate went into his hands, and only presents were given to the other sons. Reuben was the first born of Jacob; but having committed an offense against his father, that made him an object of dislike, he was not permitted to occupy that position. Simeon was next and Levi next; but they were equally unfortunate with Reuben. For having executed a nefarious plot against the Shechemites, contrary to their father's express arrangement with Hamor, the head of the tribe, they were deposed; and the next son Judah was made the first born.

1020. If any distinction was allowed between the first born and others, it was necessary that it be properly defined, and placed on a permanent basis. This is done in the passage above given. The first born had been specially set apart as belonging to the Lord; and the law gives them some privileges above the others; but it does not allow them as much as had been allowed in some cases before, in the history of the nation; nor, on the other hand, does it permit them to be set aside for no fault of theirs, but simply because another wife has gained the father's affections. That the first born might still be set aside by his crimes, we may infer, from nothing being said to the contrary; and we may conclude that the practice of the people would be controlled by precedents, in the absence of positive law.

SECTION VII.—STRAY CATTLE MUST BE RETURNED TO THE OWNER.

EXODUS XXIII.

4. If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

DEUTERONOMY XXII.

1. Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

2. And if thy brother be not nigh unto thee, or if thou know him not,

then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

8. In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4. Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.

1021. If we are not to steal the property of another, it is implied that we save it to the owner. The same spirit that would lead a man to let the property of another be lost, would lead him to steal it, if he were not afraid of the penalty. Nor does the Hebrew Code make any allowance for the fact that one man is an enemy of another. He must still have regard for his enemy's interests, and must not allow him to suffer loss, when it can be prevented. This comes near the Gospel rule. There is, however, this difference. The Hebrew Code relates altogether to the outward conduct; while the Gospel requires the affections of the heart to correspond with the outward acts.

SECTION VIII.—FUGITIVE SLAVES NOT TO BE “DELIVERED UP.”

DEUTERONOMY XXIII.

15. Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:

16. He shall dwell with thee *even* among you in that place which he shall choose in one of thy gates where it liketh him best: thou shalt not oppress him.

1022. It was not required of the Hebrews, that they return fugitive slaves, who had come to them from a foreign nation; for the passage evidently refers to a case of this kind. “He shall dwell with thee,” that is, in thy country. “In that place which he shall choose, in one of thy gates;” that is, in one of thy cities. Most foreigners occupied the cities; and hence the allusion to the *gates*; and there would be the most proper place for a slave to dwell, who had come into the country from some other nation.

1023. Whether fugitive slaves, that belonged to the

Hebrews, should be returned, we are not informed. The analogy of other passages would make us think they were returned, as it is often enjoined on the Hebrews, to respect the rights and interests of their Hebrew brethren. But there is no law that specially defines that duty. The duty would be inferred from the spirit of the Code, in general, rather than from any particular passage. It is a question, that, I suspect, would not often require decision, as the condition of servants, among the Hebrews, was such, that sometimes they would desire to remain with their masters, rather than to have their liberty. Nor are cases of this kind, confined to servants, who did this, with a view to retain their wife and children; but others are mentioned, as doing the same thing, without any such motives.

1024. The return of a fugitive Hebrew slave, (provided such a thing did occur,) would be very different from the return of a foreigner. In the one case, the fugitive was returned to a condition almost equal to that of a son in his father's house, and for only a few years at most; while, in the other case, it was sending a human being, entitled to our sympathy and protection, back to a condition of oppression and misery, almost insupportable, from which there was no escape during life. In the one case, therefore, it might be wrong not to return the fugitive; while, in the other, it would be very wrong to return him; not to speak of the mutual obligations between citizens of the same government, which do not exist between them and foreign nations.

SECTION IX.—DAMAGES MUST BE MADE GOOD.

EXODUS XXI.

33. And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34. The owner of the pit shall make it good, and give money unto the

owner of them; and the dead *beast* shall be his.

35. And if one man's ox hurt another's that he die, then they shall sell the live ox, and divide the money of it, and the dead *ox* also they shall divide.

36. Or if it be known that the *ox*

hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox, and the dead shall be his own.

EXODUS XXII.

6. If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field be consumed *therewith*; he that kindled the fire shall surely make restitution.

1025. The man who digs a pit, and does not cover it, must be responsible for all damages that may result from his carelessness. The same, if he allows his unruly ox to run at large. But if the owner of the ox does not know that his ox is unruly, the damages are divided equally between the parties. It is true that a man might set a fire, and his neighbor's property be destroyed, with no evil intention; but as the law can not always detect a man's intentions, he should be held responsible for losses he occasions another, by his ignorance or carelessness.

SECTION X.—CONCERNING JUST WEIGHTS AND MEASURES.

LEVITICUS XIX.

35. Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure.

36. Just balances, just weights, a just ephah, and a just hin shall ye have: I *am* the LORD your God, which brought you out of the land of Egypt.

37. Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD

DEUTERONOMY XXV.

13. Thou shalt not have in thy bag divers weights, a great and a small:

14. Thou shalt not have in thine house divers measures, a great and a small:

15. *But* thou shalt have a perfect and just weight, a perfect and just measure shall thou have; that thy days may be lengthened in the land which the LORD thy God giveth thee.

16. For all that do such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God.

1026. Money was originally estimated by weight; and hence, a pair of scales was used to estimate the amount of each piece. It was very possible for a man to use false weights and thus overreach another. Other things also were weighed and measured; and it was necessary to prohibit the use of false weights and measures as in the above passages.

1027. That they might live long in the land.

Their national existence would depend, in great measure, on their honor and integrity in matters of deal. If dishonesty were practiced, the contagion would soon extend to all departments of society; and the nation and its institutions would fall into ruins.

1028. The phrase "just weights," in one of the above passages, and "divers weights," in the other, is, in the Hebrew, just *stones*, and divers *stones*, from which it would appear that they used stones for weights, in their balances. We often read of "the shekel of the sanctuary." The word *shekel* means *weight*; and the weight of the sanctuary, must mean a weight that is according to some standard kept in the sanctuary, to avoid fraudulent practices by false weights.

SECTION XI.—REMOVING LAND MARKS.

DEUTERONOMY XIX.

14. Thou shalt not remove thy neighbour's land-mark, which they of old	time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.
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1029. This passage has wholly a prospective reference, (as indeed most of the laws of Moses have,) when the people should gain a permanent settlement in the land of Canaan; and the land had been properly divided among the inhabitants. The crime, here named, has, among all nations, been regarded as one of a very heinous character. And in some countries it has been punished with death. The penalty is not here given. It was no doubt left with the judges to determine.

CHAPTER XXII.

FALSE WITNESS.

CONTENTS:—False Witness and how Punished.

EXODUS XX.

16. Thou shalt not bear false witness against thy neighbour.

DEUTERONOMY V.

20. Neither shalt thou bear false witness against thy neighbour.

1030. This is the extreme of falsehood. It is falsehood under aggravated circumstances, and for aggravated ends. All minor faults of the same genus are included.

SECTION I.—FALSE WITNESS AND HOW PUNISHED.

LEVITICUS XIX.

11. Ye shall not steal, neither deal falsely, neither lie one to another.

12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the LORD.

EXODUS XXIII.

1. Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

DEUTERONOMY XIX.

16. If a false witness rise up against any man to testify against him *that which is wrong*;

17. Then both the men between whom the controversy *is* shall stand before the LORD, before the priests and the judges, which shall be in those days;

18. And the judges shall make diligent inquisition; and behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother;

19. Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

20. And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

21. And thine eye shall not pity: *but* life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

1031. To swear by the name of God can be traced back to very ancient times. Indeed, we find Deity first setting the example. The precept here given, is, not to swear falsely in the name of God,—not to associate his name with falsehood, and thereby profane it. To profane his name, may also mean to use that name in connection with profane subjects.

1032. The measure of punishment, meted out to

the false witness, seems as just as any that could have been adopted. His crime would be modified by the evil he thought to bring upon another; and therefore, the punishment inflicted upon himself was made to correspond. The Twelve Tables made perjury a capital offense, and the criminal was thrown from the Tarpeian Rock. Obviously the Hebrew law is more just and better proportioned to the different circumstances.

1033. By comparing the two different laws, it is not hard to see that the Hebrew law is much more just and equable than the Roman. The punishment is exactly proportioned to the crime. If a false witness, in giving his testimony seeks to take away the life of an individual, he puts his own in jeopardy, and will surely lose it if the crime is proven against him. If he seeks to deprive him of money or property, he will be forced to pay the same amount, of which he strove to defraud the other, be it great or small. Now the Roman law made no such distinction, nor are we aware of any penalty for false witness, in our own Code, that is so equitable as this.

1034. The matter was brought before the priests and the judges. It would seem that the priests were sometimes, perhaps always, associated with the judges in the administration of justice. Hence we find that the penalty for crimes, not unfrequently consisted in part, of the sacrifices of which the priests had their share. It might be regarded as their due for this class of services.

1035. The above passage gives a clear statement of the design of punishment under the old dispensation. It was that others "might hear and fear, and henceforth commit no more any such evil." And when it is added "thine eye shall not pity," the reason had just been given, namely, that the punishment was necessary to promote the good of community. It is a wrong exercise of pity, when it withholds punish-

ment to save the criminal, if thereby it sacrifices the general good. Add to this, that the ultimate good of the offender himself, as well as the good of the community, is no less the design of punishment when properly administered.

CHAPTER XXIII.

COVETOUSNESS.

CONTENTS:—Respecting hired Servants; Gleaning in the Fields for the Poor; Tithes for the Poor; Usury Prohibited.

EXODUS XXII.

17. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

DEUTERONOMY V.

21. Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any *thing* that is thy neighbour's.

1036. What one passage calls to *covet*, the other expresses by *to desire*. We may, therefore, understand the same thing in both passages. This Article of the Constitution, covers large ground. It comprehends a long list of items. It not only forbids the desire for the possessions of another; but it also forbids all actions whose purpose it is to gratify such a desire. The means of preventing or correcting these wrongs, come properly under the same head. The correction of this evil desire, and its aids, will, at the same time, lead to the correction of all avarice, and inspire the opposite spirit of charity and benevolence. Hence, all acts of avarice are here forbidden, and acts of *charity* required.

SECTION I.—RESPECTING THE WAGES OF HIRED SERVANTS.

LEVITICUS XIX.

18. Thou shalt not defraud thy neighbour, neither rob *him*: the wages of him that is hired shall not abide with thee all night until the morning.

DEUTERONOMY XXIV.

14. Thou shalt not oppress an hired

servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates:

15. At his day thou shalt give *him* his hire, neither shall the sun go down upon it, for he *is* poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

1037. The act here forbidden could only arise from covetousness. It is therefore a violation of the tenth commandment. The hired servant is presumed to be poor, and to need, immediately, the wages he earns. The law, therefore, prohibits retaining his wages after it is due. No matter whether the servant be a Hebrew or a foreigner. The same precept applies to both.

SECTION II.—THE GLEANINGS OF THE FIELD MUST BE GIVEN TO THE POOR.

LEVITICUS XIX.

9. And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10. And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard: thou shalt leave them for the poor and stranger: I *am* the LORD your God.

CHAPTER XXIII.

22. And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God.

DEUTERONOMY XXIV.

19. When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

20. When thou beatest thine olive-tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

21. When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* afterward: it shall be for the stranger, for the fatherless, and for the widow.

22. And thou shalt remember that thou wast a bond-man in the land of Egypt: therefore I command thee to do this thing.

1038. The gleanings might constitute a considerable support of the poor, especially as the Hebrews

were promised that there should be but few poor among them. This provision is urged, on the ground, that the Hebrews had been bond men in Egypt. The inference is, that most of the poor would be strangers, rather than Hebrews. And there is another reason, for the same thing. Every Hebrew would be the owner of some real estate, (the priests and Levites excepted,) while the stranger would not be; and hence the latter would be more exposed to be poor. It was obligatory on the Hebrews to remember that they were once strangers in Egypt, and in needy circumstances; and this would incline them to be charitable to the stranger.

SECTION III.—TITHES FOR THE POOR AND NEEDY.

DEUTERONOMY XIV.

22. Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

23. And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

24. And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

25. Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

26. And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household.

27. And the Levite that is within thy gates; thou shalt not forsake him: for he hath no part nor inheritance with thee.

28. At the end of three years thou shalt bring forth all the tithe of thine

increase the same year, and shalt lay it up within thy gates:

29. And the Levite, (because he hath no part nor inheritance with thee) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

CHAPTER XXVI.

12. When thou hast made an end of tithing all the tithes of thine increase the third year, *which is* the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled:

13. Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten *them*:

14. I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean use, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me.

15. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

1039. This has reference to another tithe, besides the one given to the priests and Levites. Or rather there are two kinds of tithes, here alluded to, neither of which is like the former. The tithe, or tenth part of all that was produced in the country, went to the priests and Levites, one tenth of it to the priests and nine tenths to the Levites. This was their support. But after this portion was taken out, another portion (the tenth of what was left,) was appropriated to a liberal and charitable entertainment at the central place of worship, at which the Levites, the strangers, and the poor, had free access. This was every year, but the time of the year is not given; and it may have been conjoined with the Feast of Tabernacles.

1040. But, besides this tithe, which the people who produced it shared with the poor and needy at the place of national worship, there was another, every third year, that was stored in the cities of the country, for the poor and needy exclusively; and it was understood that this would be all that would be needed, by that class of persons, for that year and the two following. The Levites are associated with the poor, and the stranger, and the fatherless, and the widow; because, though they had a tithe for their support, it might not be always sufficient. And in case it was not, it was understood, that they could have a share of this third year tithe.

1041. No government on earth, ever made more complete and liberal provision for the poor and needy, than that of the ancient Hebrews. In the first place, the poor had access to the public festivals, that took place three times in the year, at the capital of the nation. In the next place, a tenth part of all that was produced, (or rather the tenth of nine tenths; for the tenth that went to the Levites was first taken out,)

was taken to the capital; and those who brought it, shared a liberal portion of it with all the poor that could go there for that purpose; and the balance was kept there for charitable uses. Then another tenth was laid up in all the cities of the country, once in three years, to be appropriated altogether to the poor and needy. And besides all this, the people are admonished, very many times, by Moses, not to forget the poor and the strangers among them.

1042. The reader will notice that no mention is made of either of these tithes, till near the time the people were to enter on their possessions in the promised land. These arrangements could not be carried out, in the wilderness; but the time was approaching when they would be required. The main purpose was to aid the poor and needy, "the stranger, the widow, and the fatherless."

1043. After having given his tithes, according to the prescribed rules, the Hebrew is instructed to offer a brief petition to his God for the divine blessing, in which there is some phraseology that needs a word of comment. "I have not eaten thereof in my mourning;" that is, while unclean on account of the dead; "neither have I taken away aught thereof, for any unclean use," that is, not appropriated that which is set apart to sacred purposes, to any other purpose; "nor given aught thereof for the dead," referring to some Heathen rite the nature of which is not clear.

1044. In this, as in many other passages, the Levites are spoken of, as being "within thy *gates*." The meaning is within thy *cities*. The Levites did not reside in the country, but in the cities, which had been specially set apart for their use. In the cities, too, would be found the poor and the strangers; for in the country, where every Hebrew had some real estate, there would be but few poor and needy persons. And as foreigners could not own any real estate, in the country, but could in the cities, that class

of people would settle in the cities; and these are the stranger, so often alluded to, and the chances would be for many of them to be poor.

SECTION IV.—USURY PROHIBITED.

EXODUS XXII.

25. If thou lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

26. If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

27. For that *is* his covering only, it *is* his raiment for his skin; wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I *am* gracious.

LEVITICUS XXV.

35. And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: *yea, though he be* a stranger, or a sojourner; that he may live with thee.

36. Take thou no usury of him, or increase; but fear thy God; that thy brother may live with thee.

37. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38. I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

DEUTERONOMY XXIII.

19. Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury;

20. Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whether thou goest to possess it.

1045. Whether such a law as this was designed to help the poor, by allowing them to borrow without usury; or to help them by putting it out of their power to borrow, we can not positively say. It was obviously optional with men to lend or not. They could gain nothing by it, except to assist a friend, or do an act of benevolence, to a man in straitened circumstances. This is all they had any right to desire; and this would be accomplished without usury. Of course men would not lend to others; and so others would find it useless to ask a loan.

1046. Plainly then, lending money would not be common; and as plainly, borrowing would not be. I suspect that this was the main purpose of the law. And here its effect must be seen to be most salutary. As the man who loaned money, or other property,

could not receive usury; so he could not take a pledge and retain it over night; and as with this restriction there would in general be no object in taking such pledge, this too would restrain this kind of traffic; and thereby promote the honor and industry of the people.

1047. The lending of money, on usury, to the stranger was allowed, for the obvious reason, that no such motive as friendship or charity would be so likely to operate here, as was necessary and required with themselves. If a Hebrew lent money to his Hebrew brother, he must do it as an act of generosity or charity, expecting no advantage from the loan; but with the Gentiles he was allowed to deal on terms of strict justice. To receive usury from such, was a matter of self defence. The money lender would sometimes lose his money, and the usury or interest would serve to replace it. If it did more than this, it was his gain and was lawful. We have all along assumed, that by usury, we are to understand only *interest*, and not excessive and unlawful interest. With the Hebrews, all interest, when dealing with their Hebrew brethren, was unlawful.

DEUTERONOMY XXIV.

10. When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

11. Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12. And if the man be poor, thou shalt not sleep with his pledge:

13. In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the Lord thy God.

1048. The reason why a man was not to go into the house to get the pledge, but must remain without, and have it brought, is not apparent. The borrower, being a poor man, and the lender rich, the restriction may have been intended, as showing a delicate regard to the feelings of the poor man, who might not be willing his poverty should be known.

DEUTERONOMY XXIV.

6. No man shall take the nether or the upper millstone to pledge: for he taketh a *man's* life to pledge.

* * * * *
17. Thou shalt not pervert the judgment of the stranger, *nor* of the father-

less, nor take a widow's raiment to pledge.

18. But thou shalt remember that thou was a bond-man in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

1049. This has reference to security for loans and hence it belongs to the same section. The hand mill consisted of two stones placed one upon the other; and the mill was turned by hand. The instrument was of daily need, and must not therefore be spared out of the house or tent where it belonged. Taking one of the stones rendered the mill useless. A widow's raiment was also excepted, not only because she needed it, but taking it had the appearance of unkindness. Lending to such must be wholly disinterested.

1050. A large number of items might have been added to this chapter, to show that nearly all infractions of the previous commandments, take their rise in this crime of Covetousness. The moment we covet what does not belong to us, we break this last command, and it is often by the indulgence of this spirit, that the other commands are violated. The murderer is frequently instigated to kill, by a desire to possess what belongs to the man he wishes out of the way. The adulterer covets his neighbor's wife, the thief his neighbor's property, and the false witness is willing to perjure himself, to obtain some unlawful thing. Sabbath breaking is generally the result of this same forbidden covetousness. Indeed it is plain that it frequently, if not commonly, lies at the foundation of all the other crimes forbidden in the Decalogue.

1051. It will be seen that this last of the ten commandments, is the only one that seeks to control the affections. The system of Moses relates mainly to the outward conduct. Seldom do we find a precept that has direct relation to the motives and principles

by which men ought to be governed. The ten commandments are all, except the last, directed to the outward conduct. No doubt it was seen that the outward acts, demanded by the Law, would tend to foster and encourage right principles in the heart.

1052. Of course, also, it was well understood, that right principles within, would be better calculated, than the opposite, to ensure outward obedience. But the world was not yet in a condition to appreciate a system of laws that appealed directly to the human heart; and of course they were not yet in a condition to be governed by such a system. The Law is adapted to the people to whom it was given; and hence it deals in externals. The last of the commandments only is addressed to the heart, and must be obeyed from within. There is great significance in this fact. It seems to recognize a moderate appreciation of the true nature of obedience, even at that time and among that people. And we may reasonably regard the fact as indicative of the nature of the system that would, in due time, succeed the one established at Sinai. It was equivalent to saying, that, when the world should come up to the standard recognized in the last commandment of the Law, they would then be prepared to receive the Gospel, which is altogether a spiritual system.

CHAPTER XXIV.

EXECUTIVE REGULATIONS.

CONTENTS:—The Prophet whom God would raise up to succeed Moses; The People must appoint Judges in every City; Right of Appeal from the Lower to the Higher Court; The Nation may have a King; General Principles on which Justice must be Administered; Two Witnesses required for Conviction; Stripes must not exceed Forty.

1053. It would be useless to have a system of laws, without proper officers to execute them. And those who should fill this responsible position, should be furnished with some general rules, to guide them in the discharge of their duties. We are not furnished with very full instructions, as to the manner in which the laws should be carried into effect. Many of the laws are without penalties. We can hardly call them laws. They are precepts, in fact. Still, we think, in most cases, the intention was, that the penalties should be decided upon by those that executed the laws.

1054. There is, in this view, a great fitness of the laws to different conditions of the people. The same laws would be sustained by very different penalties, in different conditions of intelligence and civilization. Give a community a sufficient amount of intelligence, and sufficient moral culture, and it will be hardly necessary to lay before them any penalties to secure obedience; while, in other and less favored communities, severe penalties will be required. The laws may be the same in both cases; but, in the one they will be executed from principle; while in the other, they will be executed by compulsion. It was wise, therefore, while giving the laws, to leave the penalties mainly to the discretion of those, who would have the duty of executing them.

We find the executive officers to be referred to in the following passages:—

SECTION I.—THE PROPHET WHOM GOD WOULD RAISE UP TO SUCCEED MOSES.

DEUTERONOMY XVIII.

15. The LORD thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

16. According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17. And the LORD said unto me, They have well *spoken that which they have spoken*.

18. I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth: and he shall speak unto them all that I shall command.

19. And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

20. But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

21. And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22. When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, *that is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously; thou shalt not be afraid of him.

1055. This was spoken with reference to the successor of Moses, and is spoken of no one in particular; but of any one whom the Lord should choose. The language of Moses, was to assure the people, that they should not be left without a competent leader; but that another, like himself, would be raised up, to whom they should listen, with the same attention as to him; and any one who would not regard the words of that prophet, should be cut off from his people. The test of his prophetic character, was to be, the truth of his predictions;—not in a single instance, of course; but in instances enough to fully sustain his pretensions.

1056. Moses occupied an important position, as lawgiver and leader of the people. He was the highest officer in the Hebrew government. His word was law. No king on the earth ever exercised a more absolute control than he. But he is not called king. There is no name applied to him that can be called official. But he is spoken of as a prophet; and though we remember no instance where he is said to prophesy, yet this term is applied to those that were

appointed to assist him in the government of the people.

1057. We think the foregoing passage was designed to represent him as a prophet, whatever may have been the specific ideas attached to that title at that time. And as he was about to cease his earthly career, and be no longer a leader of the people, he gives them the assurance that another would be appointed to fill his place, to perform the same duties he had performed, and sustain the same relations to God, on the one hand, and to the people, on the other, that he himself had sustained.

1058. It is highly probable that he had reference to a succession of prophets, as constituting an essential element, in the government then established, and not to be dispensed with, so long as they should be under a theocratic form of government; for, while God was their King, it was necessary that there be a prophet, to receive and make known his communications.

1059. There is nothing in this passage to justify the application of it, primarily to the Savior, as interpreters have very generally supposed. It has no direct reference to any far off event, or far distant personage. It was not for their descendants, a thousand years from them; but for themselves, and for that very generation. And it is only, in some accommodated sense, that it can be made to apply to Christ. The passage requires obedience from the people, to any one whom the Lord should send to instruct and guide them, when they should be convinced of his divine appointment, by proper testimonials. And in this sense, it applies to Christ. But its immediate application, is to the man whom God should approve, as the successor of Moses.

1060. Moses does not say who this would be, yet we can not doubt that he knew (though the people did not,) that Joshua would fill his place. But whoever it was, Moses admonishes the people to give him

their entire confidence and obedience. He would be a stern and energetic man, and would not overlook their faults, but would punish them with strict severity. By this kind of language, he gives them to understand what kind of man his successor *ought* to be; and that his success, and their prosperity, would alone be secured, by his requiring the strictest obedience, and by their complying with his demands.

1061. It is said near the close of the book of Deuteronomy, "And there arose not a prophet since, in Israel, like unto Moses." Therefore, it is said, the prophet whom God would raise up like unto Moses, can not refer to Joshua, the successor of Moses; nor to any of the ordinary prophets, that appeared in those days; and must refer to Christ. May not the meaning be, that there arose no prophet *so great* as Moses, though there might have been prophets "like him," and answering the description which Moses gives of the one the people were to expect? Such seems to be the meaning. And surely those who apply this passage to Christ, ought not to object to this construction; for if, as they say, Christ was the prophet like Moses, whom God should raise up, and was, at the same time, incomparably greater than Moses, others not as great as Moses, may be like him.

1062. Plainly the promise to raise up a prophet like Moses, does not determine whether the prophet, to be raised up, should be greater than Moses, or not as great; but should be like him, by doing the same duties, administering the government in the same way, and requiring the same fidelity from the people. Joshua was the first who filled this place. Others were raised up, as they were required.

1063. That this passage is referred to in the New Testament, as being fulfilled by Jesus Christ, we are aware. But this reference, is to be interpreted like scores of others, where the application to Christ, is understood to be very indirect. That our views of

the passage are correct, we insist, mainly on the obvious spirit of the passage. The matter was one in which the people then living, and present on the occasion, were themselves personally interested. The prophet to be raised up, would fill Moses' place, about to be vacated. He would expect the strictest obedience, and the people must yield it, or be summarily dealt with. No distant and far off reference, can be made to comport with the spirit of the passage. And if Christ who was greater than Moses, was, nevertheless, like him, as we admit, so was Joshua and others, like Moses, though not as great as he.

SECTION II.—JUDGES.

DEUTERONOMY XVI.

18. Judges and officers shalt thou
make thee in all thy gates, which the

LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

1064. In conjunction with the prophet, like Moses, whom the Lord should raise up, the people are instructed to appoint judges, in all their cities, throughout all their tribes, who should judge the people with just judgment. Other officers are also mentioned. The judges would need officers to execute their decisions. How many judges the people should have, is not decided; and there seems a good reason why that matter was left with the people. It is very plain that the number would have to be increased, as the population increased, and as the country became enlarged. The law itself was adapted to any number of people, and to any extent of territory over which it would ever need to be executed; but the number of persons necessary to carry out its provisions, and see it executed, would be greater or less, according to circumstances.

1065. At the time of giving the law, there was a system established, that would be continued just as

long as the people saw fit to continue it. It gave to every ten persons an officer, and to every fifty, every hundred, and every thousand. And besides these, seventy others were chosen to assist Moses in the execution of his duties. And when the prophet that was to succeed Moses came into office, the same number would naturally be chosen to assist him. At least for a time, the same arrangements would be likely to continue. The people would not be in haste to make changes, until they had, in some degree, become accustomed to a new leader.

1066. Moses was the leader of the people. He does not call himself king; but he held the supreme authority, under Jehovah himself. The Seventy Judges, chosen to assist him, evidently held a higher position than any other officers in the land. They were the highest tribunal. The captains of tens, fifties, hundreds, and thousands, were subordinate to these. And the judges and officers that the people are instructed to appoint, in all their cities, would be over and above the others, or, what is more likely they would supersede them; and being subordinate to the great leader and prophet, they would also be subordinate to the seventy judges or elders appointed to assist him.

1067. This is the system, existing in the time of Moses and immediately afterwards. But the Constitution and Laws contain no provision for its perpetuity. It is left to the people to continue, or modify it, as they thought proper. God would provide them with a Leader, like Moses. And the people must appoint judges, in all the cities; and all other officers that were necessary. The history of the nation shows, that God did raise up a Leader, and that the people appointed judges, (Josephus says seven,) in every city. The seventy elders were probably also continued. But the rest of the system does not seem to have been retained.

SECTION III.—THE RIGHT OF APPEAL.

DEUTERONOMY XVII.

8. If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates; then shalt thou arise, and get thee up into the place which the LORD thy God shall choose:

9. And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire: and they shall show thee the sentence of judgment.

10. And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall show

thee: and thou shalt observe to do according to all that they inform thee:

11. According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall show thee, to the right hand, nor to the left.

12. And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die; and thou shalt put away the evil from Israel.

13. And all the people shall hear, and fear, and do no more presumptuously.

1068. Judges should be appointed in all the cities. The above passage relates to an appeal from their decision. If the matter was too hard for them, that is, if the case were so complicated, that the judges could not arrive at a satisfactory decision, in their own proper way of treating it, then it might very properly be brought up to the central place of government; and there the priest, meaning the High Priest, and the judge, meaning one of the supreme judges, should make up a decision that should be final. And the man that would not abide by their decision, should suffer death. It is implied, that he is not worthy to live under a government, when he contemns and despises the decisions of the highest tribunal.

1069. It does not appear that the priests had any thing to do, in the civil affairs of the government, except, first, to accept of such offerings as were prescribed, for certain sins; and secondly, the High Priest was to act, with a supreme judge, as in the above named instance. Josephus mentions, "seven judges in every city; and at the holy city the high priest, the prophet, and the Sanhedrim."* This accords with the views above presented.

* Ant. C. 8, Sec. 14.

SECTION IV.—A KING.

DEUTERONOMY XVII.

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| <p>14. When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that <i>are</i> about me;</p> <p>15. Thou shalt in any wise set <i>him</i> king over thee whom the LORD thy God shall choose: <i>one</i> from among thy brethren shalt thou set king over thee: thou mayest not see a stranger over thee, which <i>is</i> not thy brother.</p> <p>16. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.</p> <p>17. Neither shall he multiply wives</p> | <p>to himself, that his heart turn <i>not</i> away: neither shall he greatly multiply to himself silver and gold.</p> <p>18. And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of <i>that which is</i> before the priests the Levites.</p> <p>19. And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:</p> <p>20. That his heart be not lifted up above his brethren, and that he turn not aside from the commandments <i>to</i> the right hand or <i>to</i> the left: to the end that he may prolong <i>his</i> days in his kingdom, he, and his children, in the midst of Israel.</p> |
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1070. It was clearly foreseen, that the nation might sometime desire a king, like the other nations of the earth. They might have a king, only with certain restrictions. These were 1st, That the king should be one whom the Lord should approve. 2d, He must be a native Hebrew. 3d, He must not multiply horses to himself. 4th, He must not have many wives. 5th, He must not accumulate much gold and silver; and 6th, He must keep the law by him continually, and conduct the government strictly on the principles there laid down. There were abundant reasons for all these restrictions and conditions. The first two are sufficiently obvious without explanation. The next will not require extended remarks.

1071. The Hebrews were to be tillers of the soil. They were to live in a country that was diversified with mountains and valleys, and not requiring an army of horsemen to defend it. They would not use horses to cultivate the soil. They could do it much better with oxen. And the king certainly could require horses for no other purpose, but to go out of *the country*, and make conquests over other nations.

This he must not do ; and therefore, he must not multiply horses to himself.

1072. He must not multiply wives to himself. The kings of the earth were accustomed to have many wives, not out of regard to sensuality, but out of regard to policy. It tended to strengthen the government. All alliances with other nations, became more fixed and reliable, when the king had taken one or more wives from each nation forming the alliance. Solomon has been very unjustly reproached, for his great number of wives. Surely he did not require all his wives for purposes of lust ; but he had them from motives of policy. It was to strengthen his kingdom.

1073. And if the Hebrews, that first settled in Canaan, had settled there merely to raise up a great and powerful nation, the above prohibition probably would not have been given. But such was not the purpose. It was to establish a community of true believers, and true worshipers, of one God, Jehovah. To this end, it was necessary that the nation become strong enough to resist all invaders, and protect themselves, and their institutions, from injury. This required no cavalry to make conquests. It required no alliances with other nations, such as would be strengthened by marrying many wives from among them. This would be the surest way to defeat the object ; for foreign wives would have their pagan opinions and pagan practices ; and would aim to draw the king into their measures, and lead him to adopt more or less of the Pagan rites. The weakening, and perhaps the destruction of the Mosaic system, would be the consequence.

1074. The accumulation of gold and silver, is also forbidden, for the reason that it was not needed for any good purpose ; and it would be sure to work evil, if it were accumulated in large quantities. The possession of gold and silver, by the king, would lead to royal luxury and extravagance, that could have no

other than a bad influence on the nation. Besides, how is the king to obtain a large amount of gold and silver? He can obtain it only from conquests, which are forbidden, or from his own people, which would be oppression.

1075. That the king should rule, according to the laws, is a reasonable requirement. And ruling thus, no king could oppress the people; for the laws are so constructed as to guard effectually against this result. Indeed, so long as the people lived according to their laws, under king or prophet, they could be no other than a free and happy people.

1076. There is, in the Hebrew Code of laws, much of the democratic element. The people did not make the laws; but they voluntarily accepted them, when they were made; or more properly, they voluntarily agreed, through their representatives, the elders, to accept of God as their Lawgiver, and Moses as the medium of communication between God and the people. This is one instance of the democratic element. Hence the arrangement entered upon at Sinai, is called a "covenant" between God and the people. And this covenant was ratified, by the most solemn ceremonies, at the foot of Sinai; and the people said, on that occasion, "All that Jehovah saith we will do."

1077. We farther see the democratic element, in the fact, that the laws were administered by men who were chosen by the people. In the time of Moses, and soon after the law was given from Sinai, seventy men were appointed to assist in the administration of the government. These received the divine sanction. With the advice and approbation of the people, men had been chosen to administer the government, previous to this; so that every ten men had an officer to preside over them, and every fifty men, and every hundred, and every thousand men, as we have before shown. How these were chosen, we are not told, but it was done by the people, as we are expressly informed.

1078. The military organization was similar to the civil. The whole body of the men, that were suitable to bear arms, constituted the army. These were divided into regiments of one thousand men, companies of one hundred, and probably half companies of fifty, and squads of ten; and each squad, half company, company, and regiment, had a captain. To all appearance, this organization was gotten up, with the sanction of the people. At all events, so many officers, in what manner so ever they may have been appointed, would be very apt to carry out the will of the people, from among whom they were chosen.

1079. Again, it was expressly ordered, that judges should be appointed in all the cities, to see that the laws were executed, and to be, themselves, the expounders thereof. And hence it occurs, that many things are expressly referred to the decision of the judges, in the laws themselves. And the plain inference is, that all matters, not expressly defined, were intended to be adjusted, according to their judgment. And these, being appointed by the people, would aim to make their administration acceptable to the people. This, too, is democratic.

1080. And if the time should ever come, when the people should desire a king, they could accept one, only in accordance with existing laws. He could not take away their liberties, unless the people willed it. Indeed, it was so arranged, that the people could not well part with their liberties. They could do so, only by setting aside the divine arrangements, and allowing themselves to be governed by men, having no regard for the laws they had received from above.

SECTION V.—GENERAL PRINCIPLES OF ADMINISTERING JUSTICE.

EXODUS XXIII.

2. Thou shalt not follow a multitude *to do evil: neither shalt thou speak in a cause to decline after many to wrest judgment:*

8. Neither shalt thou countenance a poor man in his cause.

6. Thou shalt not wrest the judgment of thy poor in his cause.

7. Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

8. And thou shalt take no gift; for the gift blindeth the wise, and perverteth the words of the righteous.

LEVITICUS XIX.

15. Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in right-

eousness shalt thou judge thy neighbour.

16. Thou shalt not go up and down as a tale-bearer among thy people; neither shalt thou stand against the blood of thy neighbour; *I am* the LORD.

DEUTERONOMY XVI.

19. Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

20. That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

1081. What can be more just than the first precept here given. A man is not to follow the multitude, when the multitude are wrong; nor is he to speak in defense of a man because the many incline to favor him; nor against a man, for a like reason. The next precept is equally just. You are not to favor a man in judgment, because he is poor. As a poor man, he may be entitled to your charity, when he does not stand before you as a criminal. In the latter case, he is to receive no more lenity, than the man who is not poor. The rest of this passage merely requires strict justice.

1082. The next passage is similar. The poor must not be respected in judgment, more than the rich; nor the mighty, more than the weak. And when a man is condemned to death, the sentence must be executed. The judges were not to take any gifts. This was very wise, as we can see. If a man was to take no gifts, he would be under no obligations that might lead him to make one sided decisions. Every obstruction to a strict and impartial administration of justice, was taken out of the way. The rich man, and the poor man, the mighty man, and the humble, must all fare alike, when brought before the tribunal of justice.

In all criminal cases there must be sufficient evi-

dence of guilt, before a decision is pronounced against the accused.

DEUTERONOMY XIX.

15. One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth; at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

1083. It was before said that one witness should not be sufficient, against a man arrayed for a capital offense. But here the same law is extended to all criminal cases. It was a good law. It is better that many guilty persons escape punishment, than that one innocent man should be made to suffer unjustly. And the spirit of this law, requires that the evidence brought against a man, shall be equal to that of at least two good witnesses. No man can be condemned by this law *merely* because two witnesses appear against him. Their testimony may not equal that of one good competent witness. It must be more than that of one good competent witness;—nay, it must be as good as two competent witnesses, or the accused can not be convicted.

If corporal punishment was inflicted, it must in no case exceed forty stripes.

DEUTERONOMY XXV.

1. If there be a controversy between men, and they come unto judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked. shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

2. And it shall be, if the wicked man be worthy to be beaten, that the judge 3. Forty stripes he may give him, *and* not exceed: lest *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

1084. The punishment of stripes should not be inflicted unless deserved; and when deserved, they must be inflicted, in the presence of the judge who gave the decision. No one could judge so well as he, how much severity ought to be used; and there was no way, to determine the exact measure of pun-

ishment, so well as by his own personal observation. Stripes may be inflicted with more or less severity, aside from the number; and the extent of severity, the judge himself must determine. He might be very severe. He might be very mild. He might be too severe, or too mild; but as he held his office, by the choice of the people, his administration would aim at suiting the popular judgment.

1085. The judge himself could not go beyond certain limits. The law limits his severity, but it does not limit his indulgence. It sets bounds to his cruelty, but it sets no bounds to his mercy. The law seems to assume, that men will be severe enough toward criminals, without any extra incitement; and it only limits the tendency to run into the opposite extreme. Wilkinson describes a picture of an Egyptian bastinado, in which the culprits, men and boys, were laid flat on the ground, while the punishment was administered.

CONCLUSION.

LEVITICUS XXVI.

46. These *are* the statutes, and judgments, and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

DEUTERONOMY XII.

1. These *are* the statutes and judgments which ye shall observe to do in the land which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

CHAPTER XXV.

MOSES' FAREWELL ADDRESS.

CONTENTS:—IN THIS ADDRESS, MOSES SEEKS, BY EVERY FORM OF ARGUMENT AND ILLUSTRATION, TO PERSUADE THE PEOPLE TO OBEY THE LAWS; HE REFERS THEM TO THE WONDERS BROUGHT, IN THEIR BEHALF, IN EGYPT; HE RECALLS THE MANY INSTANCES OF THEIR DEFECTION, AND THE CONSEQUENT PUNISHMENT; HE EXPATIATES ON THE RICHNESS OF THE LAND THEY WERE GOING TO INHABIT; HE ARRANGES THAT ALL THE TRIBES, ON ENTERING CANAAN, SHALL ASSEMBLE AND PUBLICLY PLEDGE THEIR FIDELITY; HE TEACHES THEM A NATIONAL SONG, WITH A VIEW TO ENSURE THEIR OBEDIENCE; ETC., ETC.

1086. The four books after Genesis, are divided properly into two parts, having in view the matters contained in them. One part relates to the history of the Hebrews; first, in Egypt; and secondly, in the Wilderness, till they encamped on the banks of the Jordan. The other part embraces the laws of Moses; first, those given from Mount Sinai; and secondly, those given at various times and places, afterwards, till his death. There is, however, a portion of these books that is not history, and that is not law; in the strictest sense of these terms. I refer to the admonitions of Moses, given to the people, a short time before his death. These have mainly the law for their basis; and I have thought the most suitable place for them, is in the present volume.

1087. These admonitions are very earnest and impressive. Whatever may be said of the genuineness of other parts of the Pentateuch, there can be but little doubt that the book of Deuteronomy, that is made up mostly of these admonitions, is a genuine record of what was said by Moses to the Hebrews; and under circumstances, not very unlike those given in this record. There is a natural and unaffected zeal and earnestness exhibited here, that no man on earth could counterfeit. The language is that of a man who had the interest of the people at heart, above every other earthly consideration. He pleads with

them, with a divine earnestness and pathos, that, one would think, no soul, possessed of the least spark of humanity, could resist. He speaks to them like one that stands on the borders of another world, deeply impressed with the uncertainty of their future prospects.

1088. He is intensely anxious for their prosperity, which he knows can be expected only while they are faithful and obedient to the divine laws. But he remembers their many frailties,—how apt they had been to depart from the right way,—how transient the effect of the most wonderful displays of the divine power upon them. And he makes use of every energy of his earnest soul, to make them understand these things, so as to place them, the more securely, on their guard against temptations, and consequent defection and destruction in the future. He repeats almost the whole of the new Code, and impresses upon them, by every form of appeal, the necessity of obedience to it. He is particular to remind them of their past delinquencies, and the consequent calamities they had brought on themselves; and he assures them, in the most emphatic manner, that the same sins will be visited with the same judgments.

1089. He appeals to their sense of blessings received from above; to their natural desire to be respected by the nations around them, when it should be seen how well they were prospering; to their self respect; to their respect for his memory, when he should be gone from them; to their fears of the divine retribution that awaited them, and would fall quickly and heavily upon them in their disobedience. He appeals to all these motives, and he sets these several considerations before them, by every form of argument and illustration, fitted to produce the desired effect. And he arranges sundry expedients for bringing the divine laws to their recollection, and for *impressing* on them the necessity of obeying them.

We shall understand and appreciate the nature of his appeals to the people, better by examples, than by any attempts at description.

SECTION I.—INTRODUCTION; THE LAW MUST NOT BE ADDED TO, NOR DIMINISHED FROM; MOSES REFERS TO THE DEFECTION AT BAAL-PEOR, AS A WARNING AGAINST IDOLATRY.

1090. The following passages merely state the place where this speech of Moses was delivered to the people. They possess no other importance, and are put here, merely to avoid omitting them. The places mentioned are noticed in the chapter on Geography in Volume II. And the historical allusions will be found in the same volume.

DEUTERONOMY I.

1. These *be* the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red *sea*, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2. (*There are* eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea.)

3. And it came to pass in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4. After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt in Astaroth in Edrei:

5. On this side Jordan, in the land of Moab, began Moses to declare this law saying,

DEUTERONOMY IV.

44. And this *is* the law which Moses set before the children of Israel:

45. These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt.

46. On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt:

47. And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan, toward the sun-rising;

48. From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon.

49. And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.

1091. The following passage is the most suitable introduction to what follows, in the form of admonitions, gathered up from the book of Deuteronomy:—

DEUTERONOMY IV.

1. Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

2. Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

3. Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4. But ye that did cleave unto the LORD your God, *are* alive every one of you this day.

5. Behold, I have taught you statutes, and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6. Keep therefore and do *them*: for this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.

7. For what nation *is there* so great, who *hath* God so nigh unto them, as the LORD our God *is* in all *things that* we call upon him *for*?

8. And what nation *is there* so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

1092. It would be difficult to conceive of a more forcible appeal, than is here made to the people, to encourage them to go forward bravely, and possess themselves of Canaan; and especially to adhere to the divine requirements, that they might long continue a great and happy people. They had seen the result of disregarding the divine commands, in the defection of the people, at Baal-peor; and how the offenders had suffered a condign punishment. They could not reasonably expect to escape a similar infliction, if they offended in a similar way. By a strict observance of the divine law, they would also attract the attention, and gain the applause, of the surrounding nations.

1093. The privileges that had been granted to them, should stimulate them to faithfulness. No nation, on the face of the earth, had he so highly favored. None had had the divine presence so apparently near them, both to instruct and to bless them; and none had ever been furnished with a system of laws, so just and impartial, as that which had been established among them; and which had been given them by Deity himself.

SECTION II.—No IMAGE OF GOD POSSIBLE; GOD ANGRY WITH MOSES ON THE PEOPLE'S ACCOUNT; IDOLATRY WOULD SURELY BRING UPON THEM THE DIVINE JUDGMENTS; BUT GOD WOULD STILL BE MERCIFUL; THE PEOPLE HAD BEEN FAVORED ABOVE ALL OTHERS.

DEUTERONOMY IV.

14. And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15. Take ye therefore good heed unto yourselves; (for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire;)

16. Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female,

17. The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air,

18. The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth:

19. And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

20. But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.

21. Furthermore, the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land which the LORD thy God giveth thee *for* an inheritance:

22. But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

23. Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeness of any *thing* which the LORD thy God hath forbidden thee.

24. For the LORD thy God is a consuming fire, *even* a jealous God.

25. When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger;

26. I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it: ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27. And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29. But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul.

30. When thou art in tribulation, and all these things are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shall be obedient unto his voice:

31. (For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them.

32. For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there has been *any such thing* as this great thing is, or hath been heard like it?

33. Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34. Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the LORD

your God did for you in Egypt before your eyes?

35. Unto thee it was shewed, that thou mightest know that the LORD he is God: *there is* none else beside him.

36. Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

37. And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

38. To drive out nations from before

thee, greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39. Know therefore this day, and consider *it* in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: *there is* none else.

40. Thou shalt keep therefore his statutes and his commandments which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee for ever.

1094. It is worthy of notice, how skillfully Moses draws, from the circumstances at Sinai, an argument against idolatry. "Ye heard the voice of the words, but *saw no similitude*." "Take ye, therefore, good heed unto yourselves, lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth," etc.

1095. There is perhaps no object in creation, either in the firmament of heaven, or on the earth, or in the sea, that has not been worshiped by the pagan nations. Hence the comprehensive prohibition contained in this passage. And the reason given, is certainly a forcible and conclusive one. They could not imitate the Deity by any image they might make, or by any animal, or other object, they might adopt as his representative, for, on the occasion when he came the nearest to the people, so near indeed as to pronounce the Ten Commandments with an audible voice, there was no image or likeness to be seen.

1096. That they were in danger of departing from the divine law, was plainly manifest, from their past experience, to which the lawgiver here refers them. *Indeed*, the privilege which he prized above all else,

so far as his personal ambition or pleasure was concerned, was denied him on their account. God was a consuming fire and a jealous God. They must, therefore, be exceedingly careful, not to offend him, by putting upon other objects, the devotions due only to himself. Such representations the people could understand and appreciate, better than they could others, that might suit better a higher state of intelligence and civilization.

1097. Moses intimates, that, in process of time, the people would very likely depart from his instructions, and fall into the worship of idols, and other heathen practices; and in view of such a calamity, he calls heaven and earth to witness, that they would utterly perish, as the punishment of their sins. And when they should be scattered among the idolatrous nations, and be reduced to few in number, and be compelled to worship gods that could neither see, hear, eat, or smell, they would then be made sadly sensible of their errors. But should such a thing occur, they must not be utterly cast down. There was hope still; and if they would seek the Lord with all their heart and soul, they would find him, and find him to be a merciful God, notwithstanding the severity of his chastisements.

1098. The reference to the display at Sinai, seems to have been suggested to him by the fact that God was a merciful God, as that was specially impressed on the people at that time. The rhetorical mode, here adopted, of setting forth the distinction of the people above all other nations, is admirably fitted to impress the truth upon their minds. "Ask now of the days that are past, which were before thee, since the day that God created man upon the earth; and ask from the one side of heaven, unto the other."

1099. The display at Sinai,—the selection of the Hebrews in Egypt, to make them a peculiar people,—the performance of such mighty works, in their

behalf;—all these things should impress upon their minds the obligations they were under to the divine Ruler. Nor this only;—it was alone by an observance of their duty to God, that they could hope to benefit themselves, or their posterity, or to prolong their days upon the land, which the Lord had given them.

SECTION III.—THE LAW WAS FOR THE PEOPLE AND FOR THEIR DESCENDANTS; OBEDIENCE WAS ESSENTIAL TO THEIR BECOMING A GREAT AND MIGHTY NATION; DIFFERENCE BETWEEN THE HEBREWS AND THE PAGANS; SUPREME LOVE TO GOD REQUIRED; DUTY OF TEACHING THE LAW TO THEIR CHILDREN; REFERENCE TO THE TEMPTATION AT MASSAH AND TO THE WONDERS IN EGYPT.

DEUTERONOMY VI.

1. Now these are the commandments, the statutes, and the judgments which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go to possess it:

2. That thou mightest fear the LORD thy God, to keep all his statutes and his commandments which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

3. Hear therefore, O Israel, and observe to do *it*; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4. Hear, O Israel: The LORD our God is one LORD:

5. And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

6. And these words which I command thee this day, shall be in thine heart:

7. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8. And thou shalt bind them for a

sign, upon thine hand, and they shall be as frontlets between thine eyes.

9. And thou shalt write them upon the posts of thy house, and on thy gates.

10. And it shall be, when the LORD thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,

11. And houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive-trees, which thou plantedst not; when thou shalt have eaten and be full;

12. *Then* beware lest thou forget the LORD which brought thee forth out of the land of Egypt, from the house of bondage.

13. Thou shalt fear the LORD thy God, and serve him, and shall swear by his name.

14. Ye shall not go after other gods; of the gods of the people which *are* round about you;

15. (For the LORD thy God is a jealous God among you:) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

16. Ye shall not tempt the LORD your God, as ye tempted *him* in Massah.

17. Ye shall diligently keep the com-

mandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18. And thou shalt do *that which is* right and good in the sight of the LORD: that it may be well with thee and that thou mayest go in and possess the good land which the LORD swore unto thy fathers,

19. To cast out all thine enemies from before thee, as the LORD hath spoken.

20. And when thy son asketh thee in time to come, saying, What *mean* the testimonies and the statutes, and the judgments which the LORD our God hath commanded you?

21. Then thou shalt say unto thy son, We were Pharaoh's bond-men in

Egypt; and the LORD brought us out of Egypt with a mighty hand:

22. And the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

23. And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers.

24. And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as *it is* at this day.

25. And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

1100. The laws of Moses were given in the wilderness; but they were mainly intended for the people after their settlement in Canaan. Nor this only—they were intended for their children and children's children. The increase of the nation is one of the motives here employed to incite them to duty; and to the Hebrew mind there were few motives more potent.

1101. "Hear, O Israel, the Lord our God is one Lord." The Lord we worship is one. There is with us but one Supreme Being, who is worthy of all our devotions. All pagan nations have had and worshiped more gods than one; and it would be well for such persons as deny a divinely inspired revelation, to go about accounting for this great fact. Why is it that the Hebrews, as far back as we can trace their history, have believed and worshiped but one God; while all nations, with no exception, outside of the influence of divine revelation, have believed in more gods than one? We need not speak of their worship, or ask unbelievers to explain the differences, in this respect. Let them first furnish an explanation of the other fact, and then they may devote themselves to this.

1102. The love that is due to the Divine Being, is here enjoined, and is expressed in the same terms as

when stated by the great Author of the Christian system. I doubt whether that great duty could at that time have been well apprehended by the mass of the people, to whom it was announced. The duty of teaching their children is here, as often elsewhere, enjoined; and surely no duty is more important.

1103. Moses seeks to impress his admonitions on the minds of the people, by referring them to the circumstances under which the law was given. The people had expressed a desire to withdraw from the mountain, and leave Moses to receive the divine commands, and report to them. He complied with their request; and he makes Deity to say on that occasion:—

DEUTERONOMY V.

29. O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

30. Go say to them, Get you into your tents again.

31. But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt

teach them, that they may do *them* in the land which I give them to possess it.

32. Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.

33. Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye shall possess.

1104. Moses tells the people that God gave him the commandments, that he might teach them to them, to the end that they might obey them in the land he had given them. It was, therefore, with the more propriety, that he could repeat his admonitions, and urge them to heed his words.

SECTION IV.—WHY GOD CHOSE THE HEBREWS TO BE HIS PECULIAR PEOPLE; IF THE PEOPLE ARE OBE- DIENT THEY WILL SURELY BE REWARDED, IF DISOBE- DIENT THEY WILL BE PUNISHED.

DEUTERONOMY VII.

7. The LORD did not set his love up-
on you, nor choose you, because ye

were more in number than any people;
for ye *were* the fewest of all people:

8. But because the LORD loved you,
and because he would keep the oath

which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hand of Pharaoh king of Egypt.

9. Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

10. And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

11. Thou shalt therefore keep my commandments, and the statutes, and the judgments which I command thee this day, to do them.

12. Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy

God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:

13. And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

15. And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt which thou knowest upon thee; but will lay them upon all *them* that hate thee.

1105. It was not on account of any "worth or worthiness" in the Hebrews, that God had selected them to be his peculiar people; and they must give themselves no credit on that account. It was because of his covenant with their fathers, which he would faithfully keep, provided they faithfully obeyed his commandments. And this covenant required that he should bless them, and make them a great and mighty people.

1106. Respecting "the evil diseases of Egypt," we append a remark of Burder;*—"In that country, (Egypt,) they were subject to ulcers. With these, the priests of Isis, used to threaten and terrify poor people, if they did not worship her. In opposition to this, Spencer (*De Legibus*) thinks that God made this special promise to his people, to preserve them from all such evil diseases, if they kept themselves pure from idolatry."

SECTION V.—GOD HAD PROVED THE PEOPLE;
CANAAN A GOODLY LAND; CAUTION AGAINST INGRATITUDE;
DEFECTION WOULD SURELY BRING DESTRUCTION.

DEUTERONOMY VIII.

1. All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD swore unto your fathers.

2. And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

3. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD, doth man live.

4. Thy raiment waxed not old upon thee, neither did thy foot swell these forty years.

5. Thou shalt also consider in thine heart, that as a man chasteneth his son, *so* the LORD thy God chasteneth thee.

6. Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7. For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills:

8. A land of wheat, and barley, and vines, and fig-trees, and pomegranates, a land of oil-olive, and honey;

9. A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land whose stones *are* iron, and out of whose hills thou mayest dig brass.

10. When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

11. Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12. Lest *when* thou hast eaten, and art full, and hast built goodly houses, and dwelt *therein*;

13. And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14. Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15. Who led thee through that great and terrible wilderness *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water: who brought thee forth water out of the rock of flint;

16. Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end:

17. And thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth.

18. But thou shalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers, as *it is* this day.

19. And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

20. As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

1107. The true object of Deity, in leading the Hebrews through the wilderness, is here stated. It was to humble and to prove them. It was to give them that discipline which they needed, to prepare them for the position they were destined to occupy. Man does not live by bread alone; but by every thing that proceedeth out of the mouth of God. The term *word* in the text, is supplied by the translators; and I am convinced does not convey the true sense. And

by the phrase "every *thing* that proceedeth out of the mouth of God," I understand, "every thing which he orders." If it was his will that they should subsist on manna, rather than bread, then he could so determine, and the same would be provided. What a person promises, or declares, as his purpose is said *to go out of his mouth*. This is a Hebraism. The language was designed, as an encouragement to trust in God, and expect him to provide for their wants, so long as they adhered to his requirements.

1108. That the garments of the Hebrews, had been miraculously preserved from decay, we are not to understand. The language is figurative, and is intended to express the care and providence of God over them. "Neither did thy foot swell," as might be expected in view of their long and tedious marches; God had chastened them, to be sure; but it was with the kind spirit of a father, that he had done it; and this was a reason for additional confidence and love.

1109. The principal productions of Canaan are here named, wheat, barley, vines, figs, pomegranates, olive oil and honey. There also would be found mines of iron and copper. It is highly probable, that what is called *brass* here means copper. It is quite certain that brass is not dug out of the earth. Canaan was a land of brooks and springs, and of varied and useful productions; and when they should be settled there, and should be abundantly supplied with all good things, they must guard sedulously against the influence of prosperity, to create self confidence and pride, and make them forget the great Giver of all their blessings.

1110. The lawgiver closes this piece of admonition, by the strongest assurance, that the consequences of their folly and sin, would overtake them, if they should be disobedient and fall into the idolatrous practices of the Heathen. The same destruction awaited them, as that which they were about to inflict upon

the guilty nations of Canaan. God would be strictly impartial, and would punish his own people, with the same retributions as others, when they should be guilty of the same things. This was verified in after ages.

SECTION VI.—CANAANITES DESTROYED ON ACCOUNT OF THEIR WICKEDNESS; PAST INSTANCES OF THE DEPRAVITY OF THE HEBREWS; GOD HAD SPARED THEM BY MOSES' INTERCESSION.

DEUTERONOMY IX.

4. Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land: but for the wickedness of these nations the Lord doth drive them out from before thee.

5. Not for thy righteousness, or for the uprightness of thine heart doth thou go to possess their land: but for the wickedness of these nations, the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord swore unto thy fathers, Abraham, Isaac, and Jacob.

6. Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people.

7. Remember, and forget not, how thou provokedst the Lord thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord.

22. And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the Lord to wrath.

23. Likewise when the Lord sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you, then ye rebelled against the commandment of the Lord your God, and ye believed him not, nor hearkened to his voice.

24. Ye have been rebellious against the Lord from the day that I knew you.

25. Thus I fell down before the Lord forty days and forty nights, as I fell down at the first; because the Lord had said he would destroy you.

26. I prayed therefore unto the Lord, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27. Remember thy servants, Abraham, Isaac, and Jacob, look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28. Lest the Lord, and whence thou broughtest us out, say, Because the Lord was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29. Yet they are thy people and thine inheritance which thou broughtest out by thy mighty power and by thy stretched-out arm.

1111. In this chapter, the people are dissuaded from trusting in their own righteousness; or presuming that it was because they deserved this special favor, that the Canaanites were to be dispossessed of their land, and themselves permitted to settle in that

country. It was on account of the wickedness of the nations that they were destroyed. They were very corrupt in the days of Abraham, but their iniquity "was not yet full." The time was now approaching, however, when they would no longer be permitted to continue in their abominations.

1112. All parts of the divine plan were in harmony. The people of Canaan were corrupt, and deserved destruction. The people of Israel had been promised that country. The promise would be fulfilled, and the infliction of a just retribution administered, at the same time. That the Hebrews had not merited their privileges, was evident from their past history. They had been a stiff-necked people; and Moses here and elsewhere refers them to their past acts of disobedience, to humble them, and to furnish reasons for circumspection in time to come. For this purpose, they are referred to the idolatry they practiced at Sinai, to their murmuring for want of water at Taberah and Massah, and for want of meat at Kibroth-hattaavah, and to their cowardice at Kadesh-barnea, when they refused to go up and possess the land.

1113. Moses refers them to his efforts in their behalf, and shows them how it was through his importunities that they were not destroyed. All these considerations should induce a rigid circumspection, that they might be guilty of such things no more.

SECTION VII.—MOSES REPEATS THAT THE PEOPLE HAD BEEN SPARED BY HIS INTERCESSION; ALL GOD REQUIRED OF THEM WAS REASONABLE; THEY ARE EXHORTED TO BE OBEDIENT.

DEUTERONOMY X.

<p>8. At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand be-</p>	<p>fore the LORD to minister unto him, and to bless in his name, unto this day.</p> <p>9. Wherefore Levi hath no part nor inheritance with his brethren; the</p>
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LORD is his inheritance, according as the **LORD** thy God promised him.

10. And I stayed in the mount according to the first time, forty days and forty nights; and the **LORD** hearkened unto me at that time also, *and* the **LORD** would not destroy thee.

11. And the **LORD** said unto me, Arise, take *thy* journey before the people, that they may go in and possess the land which I swore unto their fathers to give unto them.

12. And now, Israel, what doth the **LORD** thy God require of thee but to fear the **LORD** thy God, to walk in all his ways, and to love him, and to serve the **LORD** thy God with all thy heart, and with all thy soul,

13. To keep the commandments of the **LORD**, and his statutes, which I command thee this day for thy good?

14. Behold, the heaven and the heaven of heavens *is* the **LORD's** thy God, the earth *also*, with all that therein *is*.

15. Only the **LORD** had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.

16. Circumcise therefore the foreskin of your heart, and be no more stiff-necked.

17. For the **LORD** your God *is* God of gods, and **LORD** of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

18. He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19. Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20. Thou shalt fear the **LORD** thy God; him thou shalt serve, and to him shalt thou cleave, and swear by his name.

21. He *is* thy praise, and he *is* thy God, that hath done for thee these great and terrible things which thine eyes have seen.

22. Thy fathers went down into Egypt with threescore and ten persons; and now the **LORD** thy God hath made thee as the stars of heaven for multitude.

1114. This passage contains some of the most noble and exalted views, anywhere found in the Bible; and the reader half forgets that he is reading the revelations of the Old Testament, they come so near to the teachings of the New. Our duty to love and serve God,—the infinite greatness of the Divine Being,—the duty of being pure in heart, as well as outwardly observant of the forms of religion,—the impartial justice, as well as goodness, of the Creator;—all are touched upon in a beautiful and impressive manner. How incomparably above the views that have usually prevailed in the world, especially among the nations having no revelation, are the ideas here put forth.

SECTION VIII.—WONDERS WROUGHT IN THEIR BEHALF, A GROUND OF OBEDIENCE; EXAMPLES OF RETRIBUTION; CANAAN NOT AS THE LAND OF EGYPT; BLESSINGS PROMISED FOR OBEDIENCE AND CHASTISEMENTS FOR DISOBEDIENCE; THE PEOPLE MUST REMEMBER THE LAWS AND TEACH THEM TO THEIR

CHILDREN; THEY WILL THEN BE PROSPEROUS AND HAPPY. A BLESSING AND A CURSE PLACED BEFORE THEM.

DEUTERONOMY XI.

1. Therefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, always.

2. And know ye this day: for *I speak* not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched-out arm,

3. And his miracles, and his acts, which he did in the midst of Egypt, unto Pharaoh the king of Egypt, and unto all his land;

4. And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

5. And what he did unto you in the wilderness, until ye came into this place;

6. And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that *was* in their possession, in the midst of all Israel:

7. But your eyes have seen all the great acts of the LORD which he did.

8. Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;

9. And that ye may prolong *your* days in the land which the LORD swore unto your fathers to give unto them, and to their seed, a land that floweth with milk and honey.

10. For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of herbs:

11. But the land, whither ye go to possess it, *is* a land of hills and valleys, and drinketh water of the rain of heaven:

12. A land which the LORD thy God careth for: the eyes of the LORD thy God *are* always upon it, from the be-

ginning of the year even unto the end of the year.

13. And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

14. That I will give *you* the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

16. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

17. And *then* the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain; and that the land yield not her fruit; and *lest* ye perish quickly from off the good land which the LORD giveth you.

18. Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20. And thou shall write them upon the door posts of thine house, and upon thy gates:

21. That your days may be multiplied, and the days of your children, in the land which the LORD swore unto your fathers to give them, as the days of heaven upon the earth.

22. For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

23. Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

24. Every place whereon the soles of your feet shall tread shall be yours: from the wilderness, and Lebanon, from the river, the river Euphrates,

even unto the uttermost sea shall your coast be.

25. There shall no man be able to stand before you: *for* the LORD your God shall lay the fear of you, and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

26. Behold, I set before you this day a blessing and a curse:

27 A blessing, if ye obey the commandments of the LORD your God which I command you this day;

28. And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods which ye have not known.

29. And it shall come to pass when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.

30. *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?

31. For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32. And ye shall observe to do all the statutes and judgments which I set before you this day.

1115. Again, as usual, the people are referred to the mighty acts of the past, of which they had themselves been witnesses as motives to obedience,—the destruction of Pharaoh and his host;—the signal judgment upon Dathan and Abiram, etc., etc.

1116. The comparison between Egypt, on which rain seldom fell, and where there were no natural springs or fountains; and the land of Canaan, where the rains fell as often as required, and where springs and streams were abundant, was designed to show the people their privileges; and by that means, help them to feel their obligations to the divine Ruler.

1117. What is meant by watering the land of Egypt with the foot, has been differently explained. Evidently the meaning is, that, when the water was scarce, the people were obliged to water their land by going to the Nile for water, and conveying it to the place where it was needed. We would say this was watering the land by *hand*, but as the feet had quite as much to do in the matter as the hands, it was just as proper to say the watering was done *by the foot*.

1118. That the rain would cease from heaven on account of their sins, may be regarded as highly figurative language; or it may be taken in a literal sense. *In either case*, the sentiment is true; for Deity does

sometimes punish sin by outward physical inflictions, as well as by moral means.

SECTION IX.—OBLIGATIONS RESTING ON GOD AND THE PEOPLE, ILLUSTRATED BY A MARRIAGE CONTRACT.

DEUTERONOMY XXVI.

16. This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17. Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgment, and to hearken unto his voice:

18. And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments;

19. And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

1119. It would be difficult to find any form of illustration, or comparison, fitted to impress on the people, a sense of their obligations to God, that Moses does not employ, somewhere in this earnest and soul inspiring speech. A marriage relation existed between God and his people. It had been voluntarily assumed by both parties. And now, while God had performed his part of the marriage contract, and was likely to continue faithful, it rested on the people, to take care that they were not unfaithful to their engagements. Nothing could have been more forcible than this comparison, or better fitted to awaken in the minds of the people, a just sense of obligation.

SECTION X.—THE LAW TO BE WRITTEN ON PILARS OF STONE; THE TRIBES TO BE EQUALLY DIVIDED, AND STATIONED, HALF ON MOUNT EBAL, AND HALF ON MOUNT GERIZIM, AND THE BLESSINGS AND CURSES PRONOUNCED.

DEUTERONOMY XXVII.

1. And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

2. And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster:

3. And thou shalt write upon them

all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4. Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day in mount Ebal, and thou shalt plaster them with plaster.

5. And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up *any* iron tool upon them.

6. Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt-offerings thereon unto the LORD thy God:

7. And thou shalt offer peace-offerings, and shalt eat there, and rejoice before the LORD thy God

8. And thou shalt write upon the stones all the words of this law, very plainly.

9. And Moses and the priests the Levites spake unto all Israel, saying, Take heed and hearken, O Israel, this day thou art become the people of the LORD thy God.

10. Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes which I command thee this day.

11. And Moses charged the people the same day, saying,

12. These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

13. And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14. And the Levites shall speak, and say un'o all the men of Israel with a loud voice.

15. Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in a secret *place*: and all the people shall answer and say, Amen.

16. Cursed *be* he that setteth light by his father or his mother: and all the people shall say, Amen.

17. Cursed *be* he that removeth his neighbour's land-mark: and all the people shall say, Amen.

18. Cursed *be* he that maketh the blind to wander out of the way: and all the people shall say, Amen.

19. Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen.

20. Cursed *be* he that lieth with his father's wife; because he uncovereth his father's skirt: and all the people shall say, Amen.

21. Cursed *be* he that lieth with any manner of beast: and all the people shall say, Amen.

22. Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen.

23. Cursed *be* he that lieth with his mother-in-law: and all the people shall say, Amen.

24. Cursed *be* he that smiteth his neighbour secretly: and all the people shall say, Amen.

25. Cursed *be* he that taketh reward to slay an innocent person: and all the people shall say, Amen.

26. Cursed *be* he that confirmeth not *all* the words of this law to do them: and all the people shall say, Amen.

1120. It is more probable that Moses attempted to furnish the people, *an image* that would help them remember and fulfill their obligations. It would be no easy matter to write the law on plastered stones, as here described, though some portions, the portions contained in this passage for example, might be so written; and we know it was common to make inscriptions of this kind. Nor can we see why one half of the tribes should be placed on the mount of cursing, and the other half on the opposite mount.

1121. These were real mountains; and they occupied positions not very far apart; and it is possible that a human voice between the two may have been heard. Travelers are not agreed as to the practicability of what is here required. The particular portions of the law, here quoted, were designed to serve as examples of the whole law. The whole scene, if real, would be very imposing; and if not real, the image thus brought before the mind, was well fitted to produce a salutary effect on the people.

1122. It appears to have been understood by Joshua as literally binding, and is said to have been carried into execution, after passing into Canaan. It does not follow that all the tribes must hear the voice. The responses could have been given, at a signal from some one in the valley.

1123. It is well known that the Samaritan copy of the Pentateuch has *E'bal* in the place of *Gerizim*, and *vice versa*; and some learned critics are of the opinion that this is the true reading. We suppose that the point of objection with the Samaritans, is, that the Jewish tribes are placed on the mount of blessing. From very ancient times the two nations have been hostile to each other. It is worthy to be added, that the tribes, on the mount of blessing, were descended from the sons of Jacob's wives, Rachel and Leah; and those on the mount of cursing, except two which had to be added to make up the number, were from the sons of the handmaids. And there is reason to believe that the two names added, were the least honorable of all the sons.

SECTION XI.—BLESSINGS PROMISED FOR OBEDIENCE; CURSES FOR DISOBEDIENCE; FAMINE, PESTILENCE AND WAR THREATENED; A TERRIBLE PICTURE SETTING FORTH THE CONSEQUENCES OF SIN. PUNISHMENT REFORMATORY.

DEUTERONOMY XXVIII.

1. And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day: that the LORD thy God will set thee on high above all nations of the earth:

2. And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3. Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field.

4. Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5. Blessed *shall be* thy basket and thy store.

6. Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

7. The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8. The LORD shall command the blessing upon thee in thy store-houses, and in all that thou settest thine hand unto: and he shall bless thee in the land which the LORD thy God giveth thee.

9. The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10. And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.

11. And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD swore unto thy fathers to give thee.

12. The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

13. And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe *and* to do *them*:

14. And thou shalt not go aside from *any* of the words which I command

thee this day. *to* the right hand or *to* the left, to go after other gods to serve them.

15. But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day: that all these curses shall come upon thee, and overtake thee:

16. Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field.

17. Cursed *shall be* thy basket and thy store.

18. Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19. Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20. The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly: because of the wickedness of thy doings whereby thou hast forsaken me.

21. The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22. The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew: and they shall pursue thee until thou perish.

23. And thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron.

24. The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

25. The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth.

26. And thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

27. The LORD will smite thee with the botch of Egypt, and with the emerald, and with the scab, and with the itch, whereof thou canst not be healed.

28. The LORD shall smite thee with madness, and blindness, and astonishment of heart:

29. And thou shalt grope at noon-

day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.

30. Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.

31. Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue them.

32. Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail *with longing* for them all the day long: and *there shall be* no might in thine hand.

33. The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:

34. So that thou shalt be mad for the sight of thine eyes which thou shalt see.

35. The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36. The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

37. And thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the LORD shall lead thee.

38. Thou shalt carry much seed out into the field, and shalt gather *but* little in: for the locust shall consume it.

39. Thou shalt plant vineyards and dress them, but shalt neither drink of the wine, nor gather *the grapes*: for the worms shall eat them.

40. Thou shalt have olive-trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil: for thine olive shall cast *his fruit*.

41. Thou shalt beget sons and daughters, but thou shalt not enjoy them: for they shall go into captivity.

42. All thy trees and fruit of thy land shall the locust consume.

43. The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.

44. He shall lend to thee, and thou

shalt not lend to him: he shall be the head, and thou shalt be the tail.

45. Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed: because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee.

46. And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

47. Because thou servedst not the LORD thy God with joyfulness and with gladness of heart, for the abundance of all *things*:

48. Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

49. The LORD shall bring a nation against thee from afar, from the end of the earth, *as swift* as the eagle flieth, a nation whose tongue thou shalt not understand;

50. A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

51. And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed; which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedest, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land which the LORD thy God hath given thee.

53. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters which the LORD thy God hath given thee, in the siege and in the straitness wherewith thine enemies shall distress thee:

54. *So that* the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

55. So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege and in the straitness wherewith thine enemies shall distress thee in all thy gates.

56. The tender and delicate woman among you, which would not adven-

sure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57. And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness wherewith thine enemy shall distress thee in thy gates.

58. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name THE LORD THY GOD;

59. Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60. Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61. Also every sickness, and every plague which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.

62. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

63. And it shall come to pass, *that as*

the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

64. And the LORD shall scatter thee among all people from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

65. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.

66. And thy life shall hang in doubt before thee: and thou shalt fear day and night, and shalt have none assurance of thy life:

67. In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68. And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bond-men and bond-women, and no man shall buy *you*.

1124. Nothing can excel the force of this appeal. The language is highly figurative. We are not to regard the threatened judgments, as the legitimate results of moral wrongs, but as highly colored metaphors made use of to influence the people to good conduct.

1125. There is no doubt that sometimes, for wise purposes, outward temporal afflictions are brought upon men, on account of their sins,—afflictions that have no direct relation to sin as the cause. And, on the other hand, many outward temporal blessings are conferred on men that are virtuous, though their virtues have no direct agency in obtaining them.

1126. What more revolting picture, than that of being slain by their enemies, and their bodies left to

putrefy on the earth; or being covered from head to foot with some loathsome disease; or wandering in the dark, not knowing whither to go! What would touch the tender sensibilities, with more effect, than the reference here to the young wife, captured and carried off by an enemy; or the loss of property, to be possessed and enjoyed by another; more especially the loss of children, captured and carried into a distant land, and reduced to bondage.

1127. These, and many other of his references, are very touching. And his description of the misery and desolation, attending their captivity, in a distant land, where they should find no ease; but where a trembling heart and a sorrowful mind, would be their portion, is unsurpassed. In the morning, they would say, O that it were evening; in the evening, O that it were morning!

1128. We need not presume that Moses had in his mind any specific instances of their being destroyed and carried into captivity, though such, I believe, is the general understanding; but rather that he states what might be expected, if they did not live up to the divine requirements. It did not require a prophetic vision, to announce, in general terms, what is here laid out before the people; nor need we seek for a literal fulfillment, in the history of the nation; though, in spirit, it has been fulfilled, in at least two instances,—the captivity at Babylon, and the final overthrow of the nation by the Romans.

1129. It was quite natural that Moses should think of Egypt, as one of the places to which they might be taken captives. "Thou shalt see it no more again," does not refer to Egypt; for if they were carried there, as captives, they would see it. But the meaning is, that, having been carried to Egypt, *by a certain way*, they would not see that way again, which is another form of telling them, that they would not return. In Egypt they would be sold as slaves, till,

(the number being so great,) there would be none to buy them.

1130. There is a chapter in Leviticus, so nearly like the foregoing, that it ought to be considered in connexion with it. It is the 26th chapter, and was specially designed to impress on the people, the necessity of obedience to the laws that had been enumerated in that book. Both passages are constructed in nearly the same way. Both begin with a statement of what would be the condition of the people, if they obeyed the commandments of the Lord; and many of the same illustrations and comparisons are used in both, to make the people understand the blessings that would come to them from well doing. Then both passages pass to a consideration of the consequences of disobedience; and here, too, much of the same phraseology occurs; and the same or similar illustrations are employed. In both, national destruction, and a captivity in a distant land, are foretold as the final result of their transgressions. In both, it is said they should become few in number, and the anguish and distress they would experience in their captivity, are described. •

1131. But there is this difference in the two passages. The one in Leviticus, presumes on the people repenting of their sins, and returning unto the Lord, and finding mercy at his hands; while that in Deuteronomy, leaves them still in their captivity, though other passages, in the book, announce clearly their return to obedience, and to their former happy and prosperous condition. The passage, in Leviticus, is as follows:—

LEVITICUS XXVI.

3. If ye walk in my statutes and keep my commandments, and do them;

4. Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit:

5. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing-time; and ye shall eat your bread to the full, and dwell in your land safely.

6. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil

beasts out of the land, neither shall the sword go through your land.

7. And ye shall chase your enemies, and they shall fall before you by the sword.

8. And five of you shall chase an hundred, and a hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

10. And ye shall eat old store, and bring forth the old because of the new.

11. And I will set my tabernacle among you: and my soul shall not abhor you.

12. And I will walk among you, and will be your God, and ye shall be my people.

13. I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bond-men, and I have broken the bands of your yoke, and made you go upright.

14. But if ye will not hearken unto me, and will not do all these commandments;

15. And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:

16. I also will do this unto you, I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain; for your enemies shall eat it.

17. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you, and ye shall flee when none pursueth you.

18. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

19. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

20. And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21. And if ye walk contrary unto me, and will not hearken unto me, I will bring seven times more plagues upon you according to your sins.

22. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make

you few in number, and your *highways* shall be desolate.

23. And if ye will not be reformed by me by these things, but will walk contrary unto me;

24. Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25. And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you: and ye shall be delivered into the hand of the enemy.

26. *And* when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat and not be satisfied.

27. And if ye will not for all this hearken unto me, but walk contrary unto me;

28. Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

29. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30. And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses or your idols, and my soul shall abhor you.

31. And I will make your cities waste, and bring you sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

32. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

33. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

35. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

36. And upon them that are left *alive* of you, I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall, when none pursueth.

37. And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have *no* power to stand before your enemies.

38. And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

40. If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41. And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

42. Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with

Abraham will I remember: and I will remember the land.

43. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them; and they shall accept of the punishment of their iniquity; because even because they despised my judgments, and because their soul abhorred my statutes.

44. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for *I am* the LORD their God.

45. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: *I am* the LORD.

1132. There is nothing so very unphilosophical, as some would represent, in making the rains from heaven, and the fruitful seasons, the consequence of obedience; for with virtuous habits, including industry, frugality and temperance, there will be plenty in the farmer's storehouse and granary, though the rains may not come, so regularly, as they are wont. But without these virtues, the rains will not come in their season; and the land will not be sufficiently fruitful, to answer the wants of the people.

1133. The strength of the nation is here made to depend on its virtues; and surely nothing could be more evident than this. A nation made up of virtuous citizens, is strong by its integrity and uprightness; while a nation that is not virtuous, will perish in its corruption, though there may be few or no outward causes combining to produce the result.

1134. The promise of God to be with the people, and "to walk among them," is an accommodation to their limited ideas respecting him. Still, we at the present day, under the full blaze of the gospel, are quite accustomed to use similar language; though we know, that, literally, it is no more true, at one time, than another, that God walks among us.

1135. The results of disobedience, are made exactly the opposite of obedience. There is sound philosophy in this. Opposite conditions as causes induce opposite conditions as results.

God threatens to punish the people, seven times for their sins. The term *seven* denotes fullness or completeness; and the meaning is, that he will punish them *sufficiently* to accomplish the legitimate object of punishment. If a certain amount of punishment does not answer the purpose, then a certain amount more will be added; and this will be repeated, till the work of reformation is complete.

1136. This chapter is a full and complete vindication of the doctrine, that punishment, under the divine government, is reformatory. It is inflicted *till reformation is secured*. It may require more or less; but what is *sufficient* will inevitably be suffered. The rod of correction is in the hands of One who can not be mistaken, as to the guilt of his subjects, or the number of stripes that are required to bring them into subjection.

1137. The scarcity of provisions, resulting from war, is expressed by the remark, that "ten women should bake their bread in one oven, and sell it by weight." In ordinary cases, when every thing was plenty, each woman would bake in her own oven; but the scarcity is such, that, now one oven answers in the place of ten. Ordinarily, too, bread would not be sold by weight, but in a time of great scarcity that would be done.

1138. We can hardly credit the statement, that parents can be reduced to such a condition of want, as to eat the flesh of their own children. But, if we credit Josephus, we must not only believe this possible, but we must believe that it actually occurred, in the siege of Jerusalem, when that city was surrounded by the Roman armies. The statement is difficult to believe, but it is no doubt true.

1139. To break down their images, and other language of a similar kind, indicates that idolatry will be one of the main causes of their downfall. The land will then enjoy her sabbaths. The Hebrews had set days, and seasons for *rest*. These they would neglect, with other laws and institutions; but the rest of the land would be secured, in another way. When these afflictions had worked out their intended and legitimate result, and the people were properly humbled, they will find the Lord to be still merciful and gracious. He will remember his covenant with Jacob, Isaac and Abraham, and will not utterly destroy them.

1140. All this momentous announcement, is followed by an expression, quite common in these books, and always used where special emphasis is required. It is this:—"I AM THE LORD."

This is exceedingly significant, and the more so, when we give a still more literal rendering, which is,—"*I, JEHOVAH.*" It is the same as if Jehovah added his signature to some important document, to indicate that he would have it regarded as genuine, and heeded as coming directly from Him.

SECTION XII.—SIGNS AND WONDERS OF EGYPT AGAIN REFERRED TO; THE TRIUMPH OVER OG AND SIHON; PEOPLE ADMONISHED TO KEEP THEIR COVENANT WITH JEHOVAH; THEY MUST NOT FOLLOW OTHER GODS; IF THEY DID, THE DIVINE JUDGMENTS WOULD SURELY OVERTAKE THEM.

DEUTERONOMY XXIX.

1. These *are* the words of the covenant which the LORD commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb.

2. And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and

unto all his servants, and unto all his land;

3. The great temptations which thine eyes have seen, the signs, and those great miracles:

4. Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

5. And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

6. Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I *am* the LORD your God.

7. And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

8. And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manasseh.

9. Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

10. Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel.

11. Your little ones, your wives, and thy stranger that *is* in thy camp, from the hewer of thy wood, unto the drawer thy water:

12. That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:

13. That he may establish thee to-day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14. Neither with you only do I make this covenant and this oath;

15. But with *him* that standeth here with us this day before the LORD our God, and also with *him* that *is* not here with us this day:

16. (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;

17. And ye have seen their abominations, and their idols, wood and stone, silver and gold, which *were* among them:)

18. Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood;

19. And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying,

I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst:

20. The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

21. And the LORD shall separate him unto evil out of the tribes of Israel according to all the curses of the covenant that are written in this book of this law:

22. So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it;

23. *And that* the whole land thereof *is* brimstone, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger and in his wrath:

24. Even all nations shall say, Wherefore hath the LORD done *thus* unto this land? what *meaneth* the heat of this great anger?

25. Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26. For they went and served other gods, and worshipped them, gods whom they knew not, and *whom* he had not given unto them:

27. And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book:

28. And the LORD rooted them out of their land in anger and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29. The secret *things* *belong* unto the LORD our God: but those *things* *which* *are* revealed belong unto us, and to our children for ever, that *we* may do all the words of this law.

1141. Here again the Hebrews are reminded of the wonders they had witnessed, as proof that they were God's peculiar people, yet, it is added, that they had

no eyes to see, nor ears to hear, nor heart to feel. They had been led forty years in the wilderness. They had not eaten bread, nor drunk wine, or strong drink; in other words, they had been a long time subject to severe hardships and privations, to teach them to know the Lord; and yet this discipline had not been productive of the good that might have been expected from it. And the absence of such a result, was a sad and discouraging indication of the depravity within.

1142. The mighty conquests they had made over the enemies that resisted them, were another evidence of the divine presence and favor, which should dispose them to serve the Lord, by a strict obedience.

Nor was it alone to those that were present, that Moses would give his admonitions; but to all that should arise up after them, that all might see the necessity of obedience to the divine law. The people, in passing through the country from Egypt to Canaan, had had occasion to observe the rites and ceremonies of Pagan worship, and had thus been furnished with reasons for avoiding and abhorring them.

1143. The last verse of this chapter does not seem to come in very appropriately, in view of the subject under discussion. By secret things, we may understand, in this passage, those things that are future, and of course are not known to us, but only to God. Things revealed, are those that had actually taken place. That the people would really become corrupt, as Moses had intimated, he here announces as uncertain, as they had not been revealed; but he felt called upon to admonish them against them. What had occurred,—what was revealed,—was the only thing really known; and all that could be suggested in regard to the future, must be based on that. With this view, the passage is seen to have a connection with the subject; but otherwise not.

SECTION XIII.—IF THE PEOPLE SHALL REPENT, GOD WILL HAVE MERCY UPON THEM; THE WORD WAS NIGH THEM, EVEN IN THEIR HEART; LIFE AND DEATH SET BEFORE THEM.

DEUTERONOMY XXX.

1. And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations whither the LORD thy God hath driven thee,

2. And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

3. That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the LORD thy God hath scattered thee.

4. If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5. And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will do thee good, and multiply thee above thy fathers.

6. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7. And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8. And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9. And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

10. If thou shalt hearken unto the voice of the LORD thy God, to keep

his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart and with all thy soul.

11. For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off.

12. It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13. Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14. But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

15. See, I have set before thee this day life and good, and death and evil;

16. In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18. I denounce unto you this day, that ye shall surely perish, *and that ye* shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it.

19. I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

20. That thou mayest love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him (for he *is* thy life, and the length of thy days) that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

1144. The doctrine in the first part of this chapter, is in harmony with all we know of the divine charac-

ter and government. The *design* of punishment, is, the reformation of the offender. The *tendency* of punishment, is the same. Punishment is placed in the way of disobedience, to discourage men from continuing in that way. The effect is in harmony with the design. The punishment the Hebrews would suffer, would make them see the error of their ways; and they would look around them for some avenue of escape from their unhappy condition. They would not look in vain. As the result, they would return unto the Lord, who would have mercy upon them, and restore them to their former condition of prosperity and happiness.

1145. The duty of the people, desirous of repentance and forgiveness, is not difficult to learn. It is not in heaven, nor beyond the sea, but is nigh them, in the mouth and in the heart. The life and death, set before them, are clearly defined. If they obeyed the divine requirements, they would have life; if they disobeyed, they would have death. The one was the perpetuity and prosperity of the nation; the other, its degradation and destruction.

SECTION XIV.—GOD REVEALS TO MOSES THE FUTURE DEFECTION OF THE PEOPLE; HE INSTRUCTS HIM TO WRITE A NATIONAL SONG; THE BOOK OF THE LAW TO BE KEPT IN THE ARK OF THE COVENANT AS A WITNESS AGAINST THE PEOPLE; THE PEOPLE ARE CALLED TOGETHER TO HEAR THE SONG OF MOSES. THE SONG IS SPOKEN IN THE AUDIENCE OF THE PEOPLE.

DEUTERONOMY XXXI.

16. And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers, and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them.

17. Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them, so that they will say in that day, Are not these evils come upon us, because our God is not among us?

18. And I will surely hide my face in that day for all the evils which they

shall have wrought, in that they are turned unto other gods.

19. Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

20. For when I shall have brought them into the land which I swore unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21. And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness: for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swear.

22. Moses therefore wrote this song the same day, and taught it the children of Israel.

23. And he gave Joshua the son of Nunn a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee.

24. And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25. That Moses commanded the Levites which bare the ark of the covenant of the LORD, saying,

26. Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

27. For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

28. Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

29. For I know that after my death ye will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30. And Moses spake in the ears of all the congregation of Israel the words of this song until they were ended.

CHAPTER XXXII.

1. Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

3. Because I will publish the name of the LORD: ascribe ye greatness unto our God.

4. *He is* the Rock, his work *is* perfect: for all his ways *are* judgment; a God of truth and without iniquity, just and right *is* he.

5. They have corrupted themselves, their spot *is* not *the spot* of his children: *they are* a perverse and crooked generation.

6. Do ye thus requite the LORD, O foolish people and unwise? *is* not he thy father *that* hath bought thee? hath he not made thee, and established thee?

7. Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

8. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

9. For the LORD's portion *is* his people; Jacob *is* the lot of his inheritance.

10. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

11. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings;

12. *So* the LORD alone did lead him, and *there was* no strange god with him.

13. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;

14. Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

15. But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness*; then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.

16. They provoked him to jealousy with strange *gods*, with abomination provoked they him to anger.

17. They sacrificed unto devils, no

to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

18. Of the Rock *that* begat thee thou art unmindful, and hast forgotten God that formed thee.

19. And when the LORD saw *it*, he abhorred *them*, because of the provoking of his sons, and his daughters.

20. And he said, I will hide my face from them, I will see what their end *shall be*: for they *are* a very froward generation, children in whom *is* no faith.

21. They have moved me to jealousy with *that which is* not God; they have provoked me to anger with their vanities: and I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.

22. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

23. I will heap mischiefs upon them; I will spend mine arrows upon them.

24. *They shall be* burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust:

25. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling *also* with the man of gray hairs.

26. I said, I would scatter them into corners. I would make the remembrance of them to cease from among men;

27. Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, Our hand *is* high, and the LORD hath not done all this.

28. For they *are* a nation void of counsel, neither *is there any* understanding in them.

29. O that they were wise, *that* they understood this, *that* they would consider their latter end!

30. How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold

them, and the LORD had shut them up?

31. For their rock *is* not as our Rock even our enemies themselves *being* judges:

32. For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:

33. Their wine *is* the poison of dragons, and the cruel venom of asps.

34. *Is* not this laid up in store with me, *and* sealed up among my treasures?

35. To me *belongeth* vengeance, and recompense: their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste.

36. For the LORD shall judge his people, and repent himself for his servants; when he seeth that *their* power is gone, and *there is* none shut up, or left

37. And he shall say, Where *are* their gods, *their* rock in whom they trusted,

38. Which did eat the fat of their sacrifices, and drank the wine of their drink-offerings? let them rise up and help you, *and* be your protection.

39. See now that I, *even I, am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40. For I lift up my hand to heaven, and say, I live for ever.

41. If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42. I will make my arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives from the beginning of revenges upon the enemy.

43. Rejoice, O ye nations, *with* his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.

44. And Moses came and spake all the words of this song in the ears of the people, he and Hoshea the son of Nun.

1146. Though Moses, all along, had suggested the possibility and the danger, that the people would not *long* continue faithful to their obligations, but would

fall into idolatrous practices, and bring down upon them the judgments of heaven; yet he had uttered no positive prediction, that such would be the case. He is now told, by a divine communication, that the people would fall from their high position, and bring upon themselves the divine judgments.

1147. As a means of impressing upon them the necessity of repentance, and bringing them back to their allegiance, Moses is instructed to write a national song, and teach it to all the people, that every time it was sung, they might be forcibly reminded of their duty, and made better by its influence.

1148. Nothing could have been better fitted to work out favorable results, in the hearts of the people. It is hardly possible to appreciate the wonderful power of a national song of this kind. It would be known and remembered by all the people; and it would extend from generation to generation, and be an omnipresent and perpetual monitor with the entire nation. It is fitted to encourage the right, and to rebuke the wrong. It is fitted to lead their minds up to the Great Source of all strength and wisdom, and give them the assurance of his merciful guidance and protection, while they sought to walk in the way of duty; as well as of his stern and inflexible justice, while they pursued the paths of transgression and sin.

1149. The song itself is an exceedingly beautiful piece of Hebrew poetry. Both its language and spirit are of the highest order. The views it expresses, concerning God, are elevated; and the motives it holds out to encourage obedience, are the best that could be understood and appreciated by the people to whom it was addressed. The figures of speech, it employs, are such as would strike the minds of an uncultivated people with great force.

1150. What more pleasing image could be presented to the minds of the people, after having wandered

so long in a desert land, where pasturage was scarce, than the falling of the rain in showers upon the grass, and the distilling of the dew? What more appropriate image than a Rock, to denote the stability of Deity, on whom they could at all times rely? What comparison could set forth his care and protection for his people, with more effect, than that of a father, who provides for his wanting and dependent family? How exceedingly beautiful the reference to the eagle and her young!

1151. Then, on the other hand, to show the utter thanklessness of the people, notwithstanding the bounty of their Creator and Preserver, what more impressive than the language, "Jeshurun waxed fat and kicked," like an animal that expresses its good feelings by the motions here indicated, regardless of the hand that feeds it, and to which its fatness is to be attributed. The word *Jeshurun* means the *upright one*, and is one of the appellations of the Hebrews. But upright as they were, they were subject to human weaknesses; and here one of them is alluded to.

1152. The structure of the song, is exceedingly appropriate, having in view its avowed purpose. It commences with a statement of the healthful and salutary tendency of the divine counsels. They are like the rain and dew upon the grass. Then the greatness and perfection of God, as contrasted with the weakness and ingratitude of his people. A reference is here made to what God had done for his people, and to the thoughtlessness and disobedience of those who had been the perpetual objects of his care. Then the judgments of a righteous God are denounced upon them for their iniquities; and this is done in the use of the most impressive and effective forms of comparison and illustration.

1153. At last goodness prevails over judgment. *The sins of the people, being repented of, are forgiven*

of God, and they are restored again to favor. If that is the object and result of the long continued and severe inflictions here described, is it not a fair inference, that the government of God over the whole world, will be as well conducted, and result as favorably, as his administration over his peculiar people.

CONCLUSION.

DEUTERONOMY XXXII.

45. And Moses made an end of speaking all these words to all Israel:

46. And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall

command your children to observe to do, all the words of this law.

47. For it is not a vain thing for you: because it is your life; and through this thing ye shall prolong *your* days in the land whither ye go over Jordan to possess it.

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1. The first part of the book is a general introduction to the subject of the history of the world, and is divided into two main sections. The first section is a general history of the world, and the second section is a general history of the world.

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